

THE LIBRARY
OF THE
CHRISTIAN MONITOR.

NO. I.

CONTAINING

PRAYERS, MEDITATIONS, AND EXERCISES ;

DESIGNED FOR THE

USE OF VARIOUS CLASSES OF PERSONS,

AND PARTICULARLY

YOUNG HEADS OF FAMILIES.

CONTENTS OF NO. I.

PREFACE to the Monitor	7
Preface to the Prayers	10
Exhortation to family worship	11
The use of forms vindicated	14
Exhortation to secret prayer	20
Address to young persons	23
The profit of prayer	26

TWELVE GENERAL PRAYERS.

1 Dictated by reflecting on the divine character	28
2 Paraphrase on the Lord's prayer	31
3 For improvement in the christian virtues	34
4 Another of the same tenor	37
5 For improvement in piety	39
6 For improvement in social virtue	42
7 On death and judgment	44
8 Of thanksgiving	48
9 Of intercession	54
10 Of general confession	61
11 A general prayer	68
12 Another general prayer	70

PRAYERS ADAPTED TO PARTICULAR TIMES.

1 Lord's day morning	73
2 Lord's day evening	76
3 A morning prayer	78
4 An evening prayer	79
5 At the close of the year	81
6 At the beginning of the year	84
7 Spring	86
8 Summer	88
9 Autumn	90
10 Winter	92
11 Annual Fast	95
12 Annual Thanksgiving	98

CONTENTS OF NO. I.

13	Our Saviour's nativity	101
14	Night	104
15	Sun-rise	105
16	Noon	106
17	Evening	107
18	The hour of death	ib.
19	Birth day	108

PRAYERS ADAPTED TO CIRCUMSTANCES.

1	Sickness	109
2	Bereavement	110
3	Poverty	112
4	Prosperity and affluence	113
5	Travail	115
6	The widow's prayer	117
7	After burying a child	117
8	When in a grave yard	119
9	The seaman's prayer	120
10	A prayer conceived in scripture language, &c.	122

TEN PRAYERS.

1	Against error in our religious principles	124
2	Against temptation to sin	125
3	Under provocation and injury	126
4	Against intemperance	ib.
5	Secret sorrows	127
6	A troubled spirit	128
7	Under losses	129
8	Profligate children	130
9	Infidelity of friends	131
10	Apprehensions of death in active life	132

PRAYERS ADAPTED TO CHARACTERS AND RELATIONS.

1	The awakened sinner	134
2	The backslider	136
3	The religious professor	138
4	The parent	139
5	The child	140
6	The scholar	142

CONTENTS OF NO. I.

7	The young man	143
8	The head of a family	145
9	The aged disciple	146

EXERCISES OF THE COMMUNICANT.

1	In the morning, a general historical prayer	147
2	Short time before publick worship	151
3	Just before the administration of the ordinance	153
4	While the bread is breaking	154
5	While the wine is pouring out	155
6	Before departing from the table	156
7	Evening prayer in the family	157
8	A private prayer in the evening	159
9	Prayer of an absent member	161

PRAYERS ADAPTED TO CIRCUMSTANCES, CONTINUED.

10	Mother offering a child in baptism	162
11	The citizen	164
12	The christian	166
13	The parish minister	168
14	Man	169
	Conclusion	ib.
	Postscript	172

PART II. MEDITATIONS.

	Preface to the meditations	175
1	Our Father	177
2	The Alpha and Omega	178
3	Manner of Christ's teaching	180
4	Power of conscience	171
5	Propagation and influence of the gospel	182
6	Love of enemies	184
7	Frugality	186
8	Publican	188
9	Evil speaking	189
10	Chastity	190
11	Mother of Jesus	191

Erratum.—The running title beginning at the 147th page should have terminated at the 162d.

OF THE
CHRISTIAN MONITOR :

A RELIGIOUS

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PERIODICAL WORK.

BY

"A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
PIETY, AND CHARITY."

VOL. I.

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PREFACE.

THE Christian Monitor is composed under the patronage of sundry ministers of the gospel, who, desirous of promoting the common cause of christian piety and morality, have united for the purpose of publishing, quarterly, tracts, sermons, prayers, meditations, and whatever may have a religious use in the families of their respective parishes.

This first number is limited to prayers and meditations. In composing it their aim has been, to express the feelings of a religious mind on different subjects, and in different circumstances, and to raise them to a higher tone by the assistance of "acceptable words."

It cannot be thought, that a work of this kind has been undertaken and pursued without prayer for the divine blessing. To what extent such prayers have been answered must not be vainly anticipated, but judged of by the actual result on the hearts and lives of readers. If the following manual of devotion shall be the instrument of enkindling penitent feelings in the heart of the sinner ; of consoling any of the numberless sorrows of man in this changeable state ; of quickening the zeal and devotion of the righteous ; and of assisting less informed christians in the discharge of social and private worship, its design will be answered.

As to the tenets of different sects, it has been in this and will be in the future numbers of the Christian

Monitor, a constant object to avoid every expression which might be construed into contempt for private opinions. Conceiving it not necessary to true devotion to belong to this or that communion, that we may save some and edify all, such language will be carefully avoided, as may indicate whether the writers and compilers worship at Gerizim or Jerusalem. And is not such a design just and proper in a devotional and practical work, which is intended to display the *spirit* of religion, rather than its *theory*? If we agree in the *experience* of religion, is it so essential, as some think, that we unite in the belief of the same doctrines and observance of the same exterior rights? The decision of this question we willingly rest with those, who have humble and mortifying views of the weakness of the human understanding, and the influences of education upon our opinions, pursuits, and practice. We will only subjoin a serious recommendation to all religious heads of families, and others, to improve on this work of prayers and meditations by adding to it, from the fund of their own reflections, such other prayers and reflections, as are suited to subjects and occasions not here mentioned; as also to alter and accommodate what is here published to minute shades of circumstances, all which, if we should attempt to embrace, the world would not contain the books that must be written.

We can anticipate but one objection to the design of this work (though there may be many to the execution) viz. "that there are books enough of the kind." Admitted: yet we will assert, that this is no reason against publishing more. Old books will be neglected, when new ones would be read. There are also variations in language and in the taste of readers, which render it useful that the same subject be in a dress somewhat varied. But the very ground of the objec-

tion is disputed. There are not books enow of practical religion. Let the whole number that exists be estimated. Let a deduction be made of those not to be purchased. Examine the book shelves in religious houses. We solicit and urge those who have leisure and religion, to increase the publick stock of devout practical manuals, and in the mean time offer our humble services, with only one request, that they may be used for a short time with an unprejudiced mind, and be lodged for a while in the closet with Henry, Watts, Enfield, Scougall and Merrivale, or made to supply the absence of these excellent authors.

PREFACE TO THE PRAYERS.

THE prayers which follow are adapted to *subjects, characters, time, and circumstances*. Some arrangement of this sort is necessary to avoid repetitions, and it can require a small share only of labour and ingenuity to combine from different prayers those parts, which may suit any particular person or occasion. To avoid repetition in the prefatory parts of prayer, we have expressed only such adoring thoughts, as are immediately adapted to the praises and petitions which follow ; it deserves consideration however, whether, in our actual addresses to the throne of grace, a longer preamble be not decent and edifying. All embellishment is purposely avoided, except such as is furnished by the language of the sacred scriptures ; it is better to touch by a well pointed stroke of persuasion, the devotion of the heart, than to please the imagination. As iron sharpeneth iron, so may this little work sharpen the countenances of our religious friends, and be the means of turning the faces of many towards heaven. It is not intended, by publishing forms of prayer, to dictate what any one shall say in his devotional exercises, but to assist him. Christian Reader, we resign you to the guidance of your own discretion ; choose, add, omit, alter, as you shall see fit. And overlook the imperfections of what you here read, for the sake of the good which you may find, and which is intended.

EXHORTATION TO FAMILY WORSHIP;

ADDRESSED TO PARENTS AND HEADS OF FAMILIES.

Christian Friends,

IN offering to the publick the following devotional tracts, the editors have contemplated the respectable character which belongs to you, and the important duties of your station in society. Families are primary societies, in which are taught and learnt the elements of self government, and in which the seeds of future peace, order, and happiness are sown. Your power and influence are immense. Your authority is more absolute, than that of any civil government; your children and domesticks are clay in your hands, in such a sense as to create a high degree of responsibility. In providing food and raiment for your families, you do indeed discharge a part of your duty to them; yet it is a small part merely; and to be convinced how small, reflect and compare the conveniences of this mortal life with the interests of the immortal soul. The size of this book will not admit a full enumeration of your duties, and the many tender and solemn considerations, by which they are sanctioned. This exhortation will therefore be restricted to one duty, viz. that of *family* worship. Every argument which is or can be pro-

duced for *publick* worship will even more strongly enforce this. Family connexion is more intimate, the domestick tie is more strong, than any other; and consequently the effect of its general regulations must be great. The united prayers of a family, in particular, where the intercourse is constant, and only one common interest appears proper, ever prove delightful in the exercise, and useful in the effect. What shall we say to enforce this neglected duty? Our saviour has encouraged us in those words to his disciples, "I say unto you, that if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Can any reason be urged against applying this promise to the family circle? Domestick worship settles in families the face and spirit of religion. By this, children are trained from infancy to habits of devotion. The other members of a family are furnished with time and opportunity for reflection and devotion, and if any are evil and debauched in their inclinations, though not reformed, they are at least checked and restrained from loose indulgence. Family worship prepares for that which is more publick. Persons accustomed to appear in the small congregation of a family, can with more readiness, attention, and zeal, repair to the services of the church, and join with expanded affections of piety and beneyolence, the assembly of christians.

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Let every householder then account the domestick worship of God a part of his daily business, his best security against the temptations of the world, and the most promising means of strengthening in himself and others a religious spirit. Is this duty generally practised or not? Upon inquiry into the state of fact, will not the reflexion be obtruded, that men overlook, forget, and fail to acknowledge the blessings of heaven? *Were there not ten cleansed, said our Saviour when he healed the lepers; but where are the nine? There are not found, save this stranger, that returned to give glory to God.* We do not mean rashly to decide as to the proportion of christians who worship God in their families; but we are permitted to express a wish that it was much greater, that every house was a Bethel, and that every householder would resolve for himself and family to serve the Lord. Is there not daily call for prayer and praise? Suppose we live this day, we must derive our support as heretofore from the hand of God, and we ought to live to his glory. Let us then say in the morning, Our father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. If life be prolonged, it must be by the ordinary means of food; shall we not then say to the preserver of men, Give us this day, our daily bread. If we live, we shall offend God, and others perhaps will offend us; let us then daily pray, Forgive us our trespasses, as

we forgive them that trespass against us. As long as we live in this world, there will be sins easily besetting us, either through the force of evil example, or inward depravity ; foreseeing this, ought we not daily to pray, *Lead us not into temptation.* And, finally, rejoicing that God is and reigneth, it becomes man daily to utter those words in which is comprized the foundation of all our choicest expectations, *Thine is the kingdom, the power and the glory forever and ever.* Amen.

THE USE OF FORMS OF PRAYER VINDICATED.

LUKE XI. 1. *Lord, teach us to pray as John also taught his disciples.* Jesus complied with this request. But what was the necessity of this teaching? What deficiencies and imperfections dictated the request, and made it expedient in our saviour to gratify it? We will not attempt to answer these questions with reference to the disciples ; but with respect to mankind at large, it must readily be confessed, that they need to *be taught to pray*, as to the *matter, manner, and spirit* of their prayers.

1st. Who does not need instruction as to the matter? Let us consider the several parts of prayer. Adoration : here we need to be instructed in the divine perfections, and cleansed from erroneous or inadequate ideas of the divine character. And the correspondence of the soul with its MAKER will

be more or less perfect and improving, as we conceive more or less justly of the divine attributes. It is indeed to be remembered, that God is incomprehensible; but there is a comparative perfection in our knowledge of him, the higher attainments in which discriminate those who are taught to pray from the ignorant. It is farther to be considered that, praying with false apprehensions of God, we shall confirm, not cure, the moral diseases of our characters.

It is another part of prayer to CONFESS our sins. Here we need previous instruction how oft, and in how many ways, we offend. When instructed in our follies and transgressions, we shall utter forth with becoming fervency and contrition our confessions of evil desert, take shame to ourselves, and be humble before God.

Petition makes a part of prayer. Some things it is improper we should pray for; other things we should ask for with submission; but for pardon and assistance we may indulge the whole strength of our desires; justly to discriminate it is needful to be taught. Without extending similar remarks to thanksgiving and intercession, let it be subjoined, that it is not asserted, that complete knowledge is necessary to devotion and acceptance with God. The most indispensable qualification in religious worship, is sincerity. It must however be admitted, that instruction is accessory and instrumental

to the acceptable discharge of duty, and that the enlightened mind will be exercised in the various branches of prayer most profitably to itself and others.

2. We need to be taught to pray in regard to the *manner*, viz. language and method. A deficiency on this point is not indeed of the first magnitude, for we may pray cordially and acceptably, and raise our hearts to God in desires and wishes without words; still, some weight is to be attached to the manner, more especially in social prayer. When we pray with and for others, we should give good heed to find and set in order acceptable words. These should be few, simple, and easy to be understood by those who join with us in worship; they should be grave and decent, neither old, nor obsolete, nor of modern growth: they should not breathe a sectarian spirit, nor be borrowed from philosophy or skeptical divinity; but copious in ideas, expressing and exciting fervency. Neither nicely uniform, nor affectedly various, the language of devotion should be that, which is dictated by an acquaintance with God, ourselves, and the sacred scriptures. The manner of prayer involves the consideration of method. Design and arrangement are here both decent and useful. The God of order can never be pleased with those spiritual sacrifices, which are mingled together in a confused manner. The avoiding of frequent repetitions and roving digres-

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sions, and the assortment of similar subjects under one head, are equally dictated by reason, piety, and taste; the consideration of which evinces the use of instruction.

3. But the most important article on which teaching is needful, is the *spirit* of prayer; on this point our saviour particularly instructed his disciples, when he subjoined to the form of prayer which he gave them, the words....*If ye forgive not men their trespasses, neither will your father forgive you.* No circumstances of manner can be of any importance, when compared with the temper and disposition which dictate and accompany our prayer. Humility and seriousness before God, sincerity and kindness to men, are great essentials. And no one has ever learned to pray, who is not primarily and deeply impressed with the question, "What manner of spirit am I of?"

In these several views, the disciples might need to be taught how to pray; or if they did not, it is certain that *we* do. To promote this end, the following manual of devotion is composed. In doing which we have the concurrence of the wisest and best divines, who, in every age of the church, have laboured more or less in this way; it may serve particularly to remove any prejudice against a work of this kind, to remark the opinion of Doctor Watts, than whom no person less needed instruction how to pray, nor has written a bet-

ter book for the instruction of others. (Vide Guide to prayer, 53 page.) He adduces the following arguments on the subject, "that Christ indulged his disciples with a form, in the infant state of christianity; that some among christians are so ignorant, that they cannot well express their desires in prayer; they had better use the help of others' gifts and composures, than not pray at all; that although some may have sufficient gifts and utterance for secret addresses, yet when they are to pray before others, they need either dexterity and fitness of expression, readiness of utterance, or confidence to use those abilities which they have; that it is possible some bodily distemper, or sudden distraction, may befall such as are otherwise able, which may becloud their minds, weaken their memories and dull their parts, that they may be unfit to express themselves in extemporary conceptions." He concludes, that in the cases aforesaid, forms may be profitable. It was not however his idea, nor is it ours, to advocate a confinement to devotional forms. This imprisons the powers which God has given us for improvement; it promotes a cold formality, and leads into danger of hypocrisy and mere lip service. There is a middle way, between entirely depending on the sudden motions and suggestions of the mind, and being entirely restricted to a set form of words. The intent of this manual, is to direct christians in a path between these extremes.

It were desirable that none needed instruction how to pray; it must be confessed at present, that such need exists. We request of christians to use our help, and all others that may come in their way, till they can find no better words than those furnished by their own minds. In the mean time, let us unite in earnest supplications to the throne of grace, that we may be instructed to order our speech always aright before God; that in every prayer we may be enriched with holy thoughts and desires, and manifest all that sanctity suited to the duty in which we engage; that in social worship we may find out and set in order acceptable words; that our hearts may always indite good matter, and our tongues be like the pen of a ready writer: and when we know not what to pray for as we ought, that his spirit may assist our infirmities, and that the words of our mouth may be acceptable in his sight.

Almighty God, who givest to such as ask, and upbraidest not, pour out on all flesh the spirit of prayer; convince men that it is good for them to pray and give thanks unto the Lord. May our youths wait upon thee and renew their strength; mount up with wings as eagles; may they run and not be weary; walk and not faint; may the loins of their minds be girt and their feet shod with a divine preparation for thy service.

AN EXHORTATION TO SECRET PRAYER.

MATT. xiv. 23. *He went up into a mountain apart to pray.* This example of our blessed saviour ought to be imitated; that is, we ought to worship in private, as well as publick; to enter into our closets or any convenient place of retirement, and pray to our Father in secret. Our growth in piety requires constant intercourse with God. And a christian life and character are supported not only by the services of the sanctuary and the exercises of domestick worship, but in a particular manner by devotion in *solitude*. Here we can be under no temptation to hypocrisy; we can have no disposition to display sentiments that we do not feel; vanity must subside, and no motives urge to the affectation of humility. Solitude is also a place of freedom, in which we can utter many feelings, not proper in social worship; deplore the secret sins and infirmities of our characters; express all our desires, and enter fully into our spiritual state. But to give propriety and effect to secret prayer, it is necessary to fix on particular seasons for this purpose. Be they ever so short, yet they ought to be regular. The return of particular hours in the day should be associated with some direct acts of religion. It may be expedient too, to have a *place* for secret prayer, that circumstances and surrounding objects as well as *time*, may encourage the return of

those ideas and emotions which we wish to excite. Our saviour went into a mountain, to one of those *houses of prayer*, which were erected in retired places for publick convenience. The taste of every one may dictate a suitable covert in which to hold secret communion with God. But let this *place* be so retired from human access, as that the worshipper may utter with his voice. It will promote devotion to pronounce the words which are the signs of our thoughts. Language is not only of use in communicating our ideas to others, but helps in the private regulation of our own minds, and enables us in some degree to fix them on any desired object without wavering. It is probable that many professed christians live without secret devotion; some who were formerly attentive to this means of improvement, have declined from the use of it, and at length wholly neglected it. We would ask, has not this neglect been followed with religious indifference? Let such an experience lead to the revival of secret prayer. Not only the example of our saviour, but that of all saints, invites to this practice. It is a source of rational pleasure; a means of improvement. Whoever has learned it will never complain of his time as a burthen. His enjoyment in leisure and private hours is provided for; and when he mingles with the world, its various characters and concerns, no impression will efface that of piety. Rejoicing in the consciousness

of that *presence*, which is every where extended, he is always supported under care, sorrow, and fear, by the kind spirit of that God, who hears the ravens when they cry unto him.

Ye parents and guardians of youth, enforce by your authority our instructions. Say to your children, when they are about to be removed from your inspection and care, "Pray daily to your Father in heaven; when deprived of the benefit of our watchful solicitude and advice, supply the deficiency by repairing daily to the throne of grace, and implore the protecting care of God. Let no transient indisposition prevent compliance with this advice. The repeated discharge of duty will make it pleasant to you; and when our eyes are closed in death, you will recollect with filial gratitude these counsels, and recite with mournful pleasure the time and manner in which they were given." How salutary the effects of such parental admonitions accompanied with no more than ordinary tokens of sincerity and affection. The idea of secret devotion has no necessary alliance with superstition and enthusiasm; it is placing ourselves in a situation favourable to reflexion and devotion. Fellow mortals and fellow christians, turn your thoughts at stated times from earth to heaven; retire from the world; eat the bread of life; clothe the nakedness of your immortal souls; and be alive to God.

Almighty God, inspire us with a becoming regard to the example of Jesus Christ thy Son; all that he hath said, and all that he hath done demanding imitation, may we do and be obedient. May we follow all his pious practices, and be assisted to perform the duties of publick and private worship, with the same holy motives and affections, by which he was actuated. Thou hast said unto us, Seek ye my face. We would devoutly reply, Thy face, O Lord, will we seek. Preserve us from the folly and guilt of those who cast off fear and restrain prayer before thee; and at whatever time, and in whatever place we draw near unto thee in acts of religion, may not our hearts be far from thee. Pour out on our nation, on the church, on all the inhabitants of the earth, the spirit of prayer and supplication, and with acceptance may they bow before thee, the Lord their maker.

ADDRESS TO YOUNG PERSONS.

Young Friends,

THE devotional exercises of this little book were composed and are published, though not with a sole, yet with a particular, view to your improvement. We would lead your thoughts to God, furnish you with suitable addresses to the Father of spirits, teach you to pray, and form in you a regu-

lar habit of devotion. If you have ever seriously thought on the subject of religion, you must be impressed with a conviction of its importance. If you have never considered the obligations of religion and virtue, be persuaded to delay no longer, and accept the invitation to accompany the authors of this manual through their prayers and meditations.

The influences of religion to direct and comfort, are needful in every age and condition. The worship of God is an employment worthy of the human faculties ; reasonable in itself, and productive of the most excellent fruits : The cheerful spirit of praise becomes the day of prosperity ; a devout confidence in the divine government the hour of adversity ; and a regular intercourse with our Father in heaven, whilst it gives tranquillity to the soul, renders effectual to moral improvement, the methods of his discipline in this state of trial, and is necessary to prepare for the services and happiness of heaven. This intercourse is recommended to youth by reasons of peculiar force. You must acknowledge the propriety of devoting your best days and most vigorous powers of mind and heart to God. Will you devote to him the imbecilities of sickness or age ? Will you think of living to this time on the bounty of divine providence, and feel and express no gratitude to your benefactor, no obedience to your supreme lawgiver, no homage

to your sovereign ? Besides, how uncertain is life ; what presumptuous wickedness is there in delay ; and how frequently are its fatal consequences experienced !

Young friends, be not enslaved by your passions ; make an early choice of God as your portion ; pursue that conduct, which your own reason and the word of God pronounce to be honourable and safe. It is a dreadful thing to live every moment liable to death, estranged from him, who is the fountain of life, and still more dreadful to die with forebodings of his displeasure.

Whoever is insensible of the value of religion, is ignorant of the nature and condition of man in this world. Harbours passions within, destructive of virtue and peace,...beset with allurements from without,...surrounded by a host of enemies opposing our permanent good,...our temporal and eternal happiness depending on victory ;...who can be safe, without throwing himself into the all-powerful arms of God ? He only walketh surely, who lives by daily prayer and meditation, and daily commits himself to the gracious custody of God, that he may be kept from falling, and hereafter be presented faultless before him. " The fear of the Lord is the beginning of wisdom, and the knowledge of the holy one is understanding." Worship him to

whom belong all issues ; lift your thoughts on high ; extend them forward ; estimate the value of the objects within the reach of man ; be assured, if any objects merit eager pursuit, they are piety, purity, and love.

May almighty God direct all your inclinations, prosper all your resolutions, hear all your prayers, open your eyes to the light of truth, and sanctify all your affections ; and render this small tract of religious exercises an instrument of awakening in his service !

THE PROFIT OF PRAYER.

What profit shall we have, if we pray unto him ? Job xxi. 15. Answer. Prayer begets and preserves right affections towards God, and promotes obedience to his laws. It tends to establish religious fear and love in our hearts, and strengthen the principles of moral goodness.

Penitential prayers promote humility, and fortify against temptation. Prayer in affliction gives consolation and support. Intercessory prayers increase benevolence, and strengthen the impression of social obligations. If the question, *What profit ?* be still repeated, we answer,...Prayer is acceptable to God, and efficacious to the attainment of our desires and ends. Prayer is a natu-

ral expression and a suitable testimony of our regard to God, without which we cannot expect his aid and blessing. He has instituted a connexion between asking and receiving. Devout supplication is the established channel through which heavenly benefits are conveyed, and it is a proper reason why our wants should be supplied. No one ever continued instant in prayer without an experience of profit. Some of the benefits of God's common providence are indeed bestowed without being asked for ; but there are many more which depend on prayer. It is a remarkable fact that Jesus Christ prayed. Though all power was given unto him in heaven and earth, though he was without sin, and full of wisdom, yet he prayed. His example is to be imitated, and his authority will convince every disciple of a profit to be expected from this imitation.

GENERAL PRAYERS.

FIRST PRAYER.

Dictated by reflecting on the Divine Character.

O THOU who hearest prayer ! Unto thee shall all flesh come. In the name of Jesus Christ we approach unto thee, the most high God, and giver of all good gifts, with the tribute of our praises and supplications.

We adore thee, the incomprehensible God, whom none by searching can find out to perfection ; the king eternal and immortal ; the same yesterday, to-day, and for ever ; the omnipresent spirit, from whose presence none may flee and hide themselves ; the omniscient God, whose eyes are in every place ; the all-wise creator, without any counsellor, whose judgments are unsearchable, and whose ways are past finding out ; the sovereign lord of the universe, whose dominion is an everlasting dominion, and who doest according to thy will in heaven and earth ; the holy One of Israel, who art of purer eyes than to behold iniquity, and with whom is no unrighteousness ; the tender parent of thine intelligent offspring, who doest good unto all, and whose tender mercy endureth for ever. May our meditations on the adorable attributes of thy character be accompanied with an awful sense of

thine unrivalled greatness, and have an abiding influence on our temper and practice. Hear us now and at all times, when we attempt to render the homage due to thy name, and engage in the worship of thee, the eternal God, of whom, through whom, and to whom are all things.

When we consider that thou knowest all things, and art present in all places, may we receive instruction to behave with watchfulness. Every moment of time, and in every place, may we stand in awe of thee; constantly recollecting that thou, who art the present witness, wilt be the future judge, of our secret thoughts as well as visible actions.

Being assured that with thee are all treasures of wisdom, may we be encouraged to apply diligently to the throne of grace for that pure and peaceable wisdom which is from above, and most profitable to direct our paths. May a conviction of thine almighty and all-pervading power invigorate our confidence in thy protection, and excite us to commit the keeping of our souls unto thee in the way of well doing, as unto a faithful creator, persuaded that thou art able to keep what we commit to thine hands.

We pray, that by contemplating thy moral perfections and excellencies, the purity, rectitude, faithfulness, goodness, and holiness of thy character, we may become highly solicitous to imitate and

resemble thee, and in our measure and capacity, to partake of a divine nature. When we reflect upon thy detestation of evil, may we receive excitement to cleanse ourselves from all pollution, to be holy in all manner of conversation, and perfect holiness in thy fear. When we meditate on thy character, as the righteous Lord who loveth righteousness, may our dealings with men be directed by the unchangeable and everlasting rules of justice and equity. Calling to remembrance thy faithfulness, may an hatred of every false way be enkindled within us, and with renewed steadfastness may we walk in the truth all the days of our lives. As often as our thoughts are fixed on that unspeakable goodness, through which thou art always providing for the support, improvement, and happiness of thy creatures, pitying their failings and imperfections, and forgiving their sins, may we be inspired with benevolent dispositions towards men, and receive instruction, not only to love them who love us, but to do good to them who hate us ; to bless those who curse us, and to pray for our enemies ; and by this imitation approve ourselves the children of that heavenly father, who maketh his sun to rise on the evil and good, sendeth rain on the just and unjust, and is kind to the unthankful. Make us merciful as thou art merciful, holy as thou art holy, and perfect as thou art perfect ; and

grant, that by daily progress and patient continuance in well doing, we may finally meet in Zion above, be gathered to the general assembly of the first born, and be permitted a nearer approach to thee, our God and the judge of all. Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

SECOND PRAYER.

A paraphrase on the Lord's prayer, in which the expressions of that concise yet comprehensive model are enlarged upon, so that the young and unlearned may use it more intelligently.

Our father who art in heaven, the source of all life, the parent of all intelligent beings, by whose inspiration we have received understanding! We beseech thee to look in mercy from heaven, the habitation of thy holiness, upon us thy dependent children. Fill us with the spirit of prayer and supplication, and may we serve thee with reverence and godly fear. Grant that we may receive the adoption of sons, and fashion ourselves according to his example, who hath called us with a holy calling. May we be conformed to the image of him, who was and is in the bosom of the father.

Inspire us with due veneration of thy sacred majesty, and in thought, word, and action, may we *hallow thy name* : and O that thy name might be hallowed among the heathen ; and may all the gentiles glorify thee for thy mercy, and rejoice together with thy chosen people.

Almighty king of kings, *May thy kingdom come*. May we demean ourselves as obedient subjects of thy moral government, and render a cheerful and universal compliance with thy laws. And may thy word have free course and be glorified, till every thought shall be brought into obedience to thee, and the kingdoms of this world become the kingdoms of the Lord and his Christ, and all people, nations, and languages serve him, to whom thou hast given dominion and glory.

Heavenly father, behold here we are. It is the Lord, let him do what seemeth him good. *May thy will be done* concerning us and by us. And may this submission from thy creatures *on earth* be as sincere and constant *as it is in heaven*.

Forasmuch as the blessings of this world, as well as that which is to come, are in thy hands and at thy disposal, we offer up our requests unto thee for such supplies of the good things of this life, and such a disposition to enjoy them, as thou in thy wisdom knowest to be best for us. *Give us this day our daily bread.* Bless our

substance, and prosper the labours of our hands. Give us neither poverty nor riches. Feed us with food convenient for us. Having food and raiment, may we therewith be content.

But above all we beseech thee to pardon the great and numerous sins and follies of our past lives. *Forgive us our debts as we forgive our debtors.* From thy forbearance exercised towards us may we learn to suppress every emotion of anger, and to moderate our resentments of wrong in respect to those who have injured us. We would forgive one another, even as thou, through Jesus Christ, hast forgiven us.

Lead us not into temptation. In all our conflicts with the flesh and world, may we have those assistances needful to prevent our falling into sin. We beseech thee to fortify our minds, to carry us safely through every trial, and guide us in the paths of innocence and integrity. May thy grace be sufficient for us, and thy word abide in us, and may we come off conquerors through him who hath loved us.

Deliver us from evil; save us from our sins; and redeem us from all iniquity. O God of our salvation, defend us from all our enemies. Remove from us the way of lying; incline our hearts to thy testimonies. Cleanse us from secret faults, and keep us back from presumptuous sins.

O thou, who art great, and greatly to be praised, we address with confidence these petitions to thee, believing that thou art able to do exceeding abundantly for us, even above what we can ask or think ; *for thine is the kingdom, the power, and the glory, for ever and ever. Amen.*

THIRD PRAYER.

For improvement in the christian virtues and graces.

O THOU, who workest in us to will and to do, and who desirest truth in the inward parts, we would worship thee in sincerity and truth, with perfect hearts and willing minds. Grant us to escape their guilt and doom, who have a name to live, but yet are dead to the power of godliness. To this end, do thou give us that entire subjection of soul to thee, which will lead us to the exercise of the graces and virtues becoming the children of God and the disciples of Christ. To fervent desires and sincere resolutions of serving thee according to thine own will, may we add steadfastness and perseverance in the way of well doing. Listening daily to the invitations and warnings of wisdom, may we manifest continual improvement. O that it were more our delight to keep thy commandments,...to use the price put into our

hands to get true wisdom,...to avoid every evil example and way,...and that we could weep for every transgression with a bitterness fruitful of repentance unto salvation.

We pray for stedfastness in all our religious purposes, and deprecate that transient goodness, which is compared to the morning cloud and early dew. Prevent us from backsliding in our hearts, and being again entangled and overcome by those pollutions, which we may have once escaped. Cleaving to thee, and holding fast that which is good, may we endure unto the end.

Inspire us with holy perseverance in resisting every assault of temptation, and in performing the work assigned us. Clothed with the whole armour of God, and laying aside every weight and sins which easily beset us, may we run our race with zeal and patience, and continue faithful unto death, always looking unto the author and finisher of our faith.

May we grow in grace. Forgetting the things which are behind, and reaching forth unto those which are before, and always abounding in the work of the Lord, may we press towards the mark for the prize of the high calling in Jesus Christ, and aim at daily advancement in the divine life.

Increase our delight in thy law, and direct our examination of the sacred scriptures. With a

just solicitude may we ask for the old paths, and inquire what we shall do to be saved. Excite our diligence in reading, meditation, and prayer. Preserve us from following the multitude to do evil : arm us against the influence of corrupt society ; may our choice of companions fall upon such as fear thee and keep thy commandments : fortify us against the enticements of sinners : and prevent us from entering the path of the wicked.

We acknowledge our sins and iniquities, and remember our evil ways. We desire to possess that contrition of heart which thou wilt not despise. Renew us in the spirit of our minds : lead us to unfeigned repentance and reformation, and to forsake all evil ways and unrighteous thoughts.

May we cultivate that godliness which is profitable unto all things, enjoy that well founded expectation of the righteous which shall not be cut off, and until we die, not remove our integrity from us. Draw us by thy mercies to an unreserved consecration of ourselves to thee, our creator and governour. All which we ask in the name of Jesus Christ thy son, who gave himself for our sins that he might deliver us from the present evil world, according to the will of God even our father, to whom be glory, forever and ever. Amen.

FOURTH PRAYER.

Another of the same tenor.

ALMIGHTY God, merciful Father, and the giver of good and perfect gifts ! Deeply sensible of our own weakness and perverseness, we implore thy grace to strengthen the good purposes of our minds, to rectify the irregularities of our tempers, and to form our whole lives by the precepts of thy word. Clothe our souls with humility, and with the ornament of a meek and quiet spirit. May we be content with that portion of good things, allotted us by thy providence, and patiently bear such afflictions as thou in thy wisdom shalt appoint. In the difficult circumstances of human life, may we behave with prudence ; and order all our affairs with discretion. Grant, that whilst we are watchful against our enemies without, we may not forget those within, and may be assisted to exercise a perfect government over all our thoughts, appetites, and passions. Endue us with a holy fortitude that shall be a sufficient defence against the temptations, and support under the evils, of this present world.

We beseech thee to give us the true knowledge of thyself in the face of Jesus Christ, that we may love thee with all the powers within us,

and so fear thy holy name as to avoid whatever is sinful ; that we may trust in thy fatherly care to fulfil our reasonable hopes and satisfy our necessary wants : and whilst we endeavour to conform our wills to thine, may we partake in that pleasing communion with thee in this state, which shall give us a foretaste and earnest of those joys, which flow from thy presence in the world to come.

We implore thine influence to beget within us a strong and lively faith in Jesus Christ, that shall quicken our dutiful regard to him in all his various characters. May his compassion awaken in our hearts the most fervent gratitude, and may this gratitude be expressed by obedience to his commands. With meekness may we receive his word, and learn the heavenly truths he teaches, while we follow him as an infallible guide and example, and commit our eternal interests into his hands as a saviour and deliverer from the evils of sin and death.

May the charity so fully enjoined by the doctrine and persuasively recommended by the example of Jesus, and which never faileth, always rule in our hearts, and be expressed by seasonable acts of mercy, by invariable justice, unleavened sincerity, and universal kindness. May we forgive every offender as we hope to be forgiven of thee, and do to others what we would they should do unto us, and love our neighbour as ourselves.

Increase and govern our religious zeal, and while it is regulated by the importance of the doctrines and duties for which we contend, suffer not moderation to degenerate into lukewarmness and formality in things which concern the salvation of men.

May we always feel thy grace invigorating our good dispositions and habits, that we may obtain an experimental knowledge of all virtue human, social, and divine.

And now we earnestly intreat thee to impress on our hearts the great principles of religious truth and vital piety. May christian habits be wrought in us and our whole lives be governed by the maxims of the gospel. In every way of well doing may we continue patient to the end, looking unto Jesus, the author and finisher of our faith, who left us an example of all righteousness, that we should follow his steps, and as whose disciples we ascribe to thee, the living God and the everlasting king, dominion and praise forever. Amen.

FIFTH PRAYER.

For improvement in Piety.

O THOU, who art greatly to be feared and worshipped with reverence, to whom all hearts are open and all desires are known! We would contem-

plate with holy awe the relation we stand in to thee, and the duties resulting from it. Thou art our unwearied benefactor ; fill us with the spirit of thanksgiving ; and may our experience dictate that expression of thy servant in time of old, It is a good thing to give thanks unto the name of the Lord. Many are thy works of wonder and mercy ; dispose us to consider all the operations of thy hands, and to meditate on the goodness by which we have been fed and helped hitherto, and received a goodly heritage.

Thou hast promised to keep in perfect peace those whose minds are stayed on thee : To thee would we look as our shield, our refuge, and strength ; to thee commit our souls in well doing. Though at times cast down and disquieted, yet we encourage ourselves in the Lord our God.

O thou who hast all power, we rejoice in the belief that thou reignest and exercisest loving kindness, judgment, and righteousness in the earth ; and we would thus rejoice, though the fig tree should not blossom, and no fruit be found on the vines ; though the field should yield no meat and there be no herd in the stall. Thou, Lord, dost chasten men for their profit : May we always acknowledge thee under chastisement, and the language dictated by each of our hearts be this, " Not my will but thine be done." May we drink with submission of that cup which thou givest us to drink. Grant us more of the spirit

of prayer and praise, of love and obedience. May every rising sun witness our directing our prayer to thee, and shewing forth thy loving kindness. Defend us from incurring the guilt of those, who, through the pride of their countenance will not seek after God, and who, professing to know him, do yet cast off fear, restrain prayer, and impiously ask, What is the Almighty that we should serve him, and what profit shall we have if we pray unto him?

Thou art all excellence in thyself and all goodness to thy creatures; keep our hearts in thy love. Thou art a moral governour, entitled to our entire obedience and submission; incline us to observe all thy statutes and judgments to do them. May it be our meat and drink to execute thy pleasure, and to finish every work assigned us, as christians and as men. Whatever is done by us, may it be to thy glory. Accept this and every sacrifice of prayer which we offer; may the memorial thereof not be forgotten.

Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

SIXTH PRAYER.

For improvement in social virtue.

O THOU who art the fountain of life and father of mercies! Whilst we look to thee as a perfect pattern of benevolence, we implore divine influence to form us to a resemblance of thyself. We pray that we may be made merciful as thou art merciful, and perfect as thou art perfect. To christian godliness may we add the habitual exercise of brotherly kindness and charity, and thus fulfil the royal law of loving our neighbour as ourselves. Thou hast been pleased to place us in this world in a state of mutual dependence; thou hast connected our interests, our pleasures, and pains, our designs, labours, and hopes: may mutual and undissembled love acquire new warmth and vigour in our hearts. May we harbour no thoughts, indulge no wishes, utter no words, pass no judgments, enjoy no pleasures, and do no actions, which charity forbids. Strengthen our habits of reciprocal affection. Establish between us and our fellow-men a constant intercourse of good offices. May we always be disposed to lighten the burden of the oppressed; to remove the stumbling stone from the path of the blind; to counsel the perplexed; to befriend the friendless; and may our best efforts be ever directed to advance the cause of truth, virtue, and religion,

of liberty and of happiness. Cleanse our hearts from the defilements of malice, bitterness, anger, and wrath, and may we covet the best of heavenly gifts, even that charity which is the bond of perfectness, and the proper evidence that thou dwellest in us. God of justice, preserve us from the commission of any fraud or violence, and clothe us with the garment of righteousness. Wilt thou, who abhorrest lying lips, keep our tongues from evil, our lips from speaking guile, and put the law of truth in our mouths. With cheerfulness may we bear one another's burdens, distribute to the necessitous, and not live to ourselves, and may it even be our privilege to save souls from death. Direct us at all times in the spirit of meekness to restore such as have been overtaken in faults, to disperse knowledge with our lips, and in all edifying simplicity and godly sincerity to have our conversation in the world.

Thou hast forgiven us : may we forgive others, and never be left to recompense evil for evil. Dispose us, thou lover of concord, to live peaceably with all men ; to exercise candour, to shew gratitude to our benefactors, fidelity to our friends, to seek the peace of our city, to rejoice in the gladness of our nation, and to esteem the improvement and happiness of man as sources of our chief joy. Thou settest the solitary in families : In domestick life, may we be helpful to each other, and experience how good and pleasant it is to dwell

together in unity. Assist us to rule well and provide for our houses, and both enjoy and communicate the blessings of that love, which with a dinner of herbs is better than a stalled ox and hatred therewith. Grant that our intentions and prayer may be so pure and fervent, as to profit those whom we cannot reach by works of mercy. We make supplications, universal parent, for the whole family of man, and beseech thee to open in every land an asylum to distress ; to multiply the cheering fruits of hospitality and kindness ; to subdue the unreasonable prejudices and pernicious animosities of men ; and hasten the happy time when all the tribes of men shall be brought to the due acknowledgment of thee, the universal Lord, the exclusive proprietor in heaven and earth, by whose hand we are fed, whose mercy is our hope, and whose strength is our salvation.

Unto him who loved us and washed us from our sins in his own blood, and hath made us kings and priests to God, even his Father : To him be glory, and dominion, forever and ever. Amen.

SEVENTH PRAYER.

Adapted to the solemnities of death and judgment.

O THOU, who art the wise lawgiver and the righteous judge of men, the rewarder of those who

seek thee, and who wilt bring into judgment every work, whether good or evil ! Being often admonished of our mortal state by the death of others, and looking for judgment after death, we would devoutly inquire, in thy sacred presence, what manner of persons we ought to be in all holy conversation and godliness ; and offer up our petitions on the weighty concerns of time and eternity.

Thou hast decreed that death shall be the certain lot of all men, so that no one has power over the spirit to retain the spirit : wilt thou teach us rightly to number our days. Direct us seasonably to work the works of thee, our proprietor and Lord, who hast placed us here for trial, and to acquire an habitual readiness for the hour of our departure. Since our days are like grass, and there is but a step between us and death, may we not boast ourselves of to-morrow, nor look forward to a more convenient season for repentance and amendment. Now, whilst it is the accepted time, we would mind the things belonging to our peace, and earnestly seek and pray that we may be found without spot, and blameless.

Thou hast revealed a day in which thou wilt judge the righteous and the wicked, by that man whom thou hast ordained to bring to light the hidden things of darkness, and make manifest the counsels of all hearts : may we realize the majesty and terror of this day of inquiry and sentence ;

and so pass the time of our probation, that when the Lord shall come with clouds, and every eye shall see him, we may lift up our heads, because our redemption draweth nigh.

May our expectation of death and judgment produce sobriety, circumspection, and diligence. May it be a commanding motive to the practice of sincerity, justice, charity, and pious resignation. Help us duly to watch every thought arising in our minds, every word proceeding from our mouths, and every action we design to perform. At no time may our hearts be overcharged with sensuality and the cares of life, and so death come upon us at unawares. May our expectations relative to futurity deeply solemnize our thoughts, opinions, and affections; and abate our inordinate concern for present objects.

Thou hast taught us, O God, to consider ourselves as servants, entrusted with the effects of a master who is in heaven, and who in a little time will come to reckon with us: excite us to a more diligent improvement of our time and talents. May we eagerly embrace and faithfully use all the means, abilities, opportunities, and advantages afforded us for doing good in our day and generation.

O thou whose judgment is according to truth! Make our hearts sincere; so that we may love without dissimulation, speaking always without guile, performing what we promise, and act-

ing as we profess. In life and death, may conscience testify our simplicity and godly sincerity, and our hearts not condemn us ; for thou art greater than our hearts and knowest all things. Fill our souls with an awful sense of thee, the witness and the avenger of all fraud, who wilt not suffer the unjust and rapacious to inherit the kingdom of heaven, and from whose all-searching eye there is no darkness nor shadow of death, where the workers of iniquity may hide themselves. May our hearts be inclined to acts of mercy and kindness, to give and forgive, being impressed by these solemn truths, that if we forgive not men their trespasses, neither wilt thou forgive our trespasses ; and with what measure we mete it shall be measured to us again, and with what judgment we judge we shall be judged. May it be our support under all the unjust censures and reproaches of the world, that innocence will hereafter be cleared by thee, who seest not as man seeth. Almighty God, who givest power to the faint, and grace to help in every time of need ! We pray for divine excitement in the denial of all ungodliness and every worldly lust, and in living soberly, righteously, and piously in the present world, so that in the end we may have the inexpressible joy of hearing those words, Well done, good and faithful servants.

And now will the God of peace sanctify us wholly, and preserve us blameless unto the com-

ing of our Lord Jesus Christ, and present us faultless before the presence of his glory with exceeding joy. To the only wise God, our saviour, be glory and majesty, dominion and power, both now and ever. Amen.

EIGHTH PRAYER.

Thanksgiving.

EVER blessed God, in whom all goodness dwells, and from whom all blessings flow, the giver of every good and perfect gift ! We come before thee, affectionately to acknowledge thy mercies, and utter the memory of thy manifold benefits. With wonder, veneration, and joy, would we contemplate thy nature, which is love and goodness itself. Glory be to thee, O Lord, who always dispensest the wisest and fittest good to the whole and every part of thy creation. Thou givest to all life, breath, and all things, and the earth is full of thy riches. Whilst we would be filled with admiring and delightful thoughts of thy diffusive benevolence, rejoicing with gratitude that thou art good to all, and thy tender mercies are over all thy works, we acknowledge ourselves bound in a peculiar manner to bless and praise thee for thy care of thy rational offspring, and thy wonderful acts of loving kindness and mercy to

the children of men and to us, who now call on thy name. By Jesus Christ we desire to offer the sacrifice of praise to thee, our God, and sing of thy righteousness. We give thanks for the common bestowments of thy providence, and for special interpositions, adapted to our particular circumstances and wants. We give thanks for temporal favours, for spiritual privileges, for private mercies, and for the share we have had in publick blessings. Thou didst create us in thine own image, and of thy love hast preserved us hitherto. Thou hast covered us from our birth, and in this world of sin and fear made us to rejoice. After refreshment in the night, and experiencing the sweetness of sleep, our eyes have been opened, and we have felt thy loving kindness in the morning. From day to day thy holy visitation has given us support and tranquillity, wherefore shall our song be unto thee, and our prayer unto the God of our lives. We bless thee for exempting us from sore sickness, for raising us from the bed of languishing, for refraining to chasten with pain, for preserving our limbs sound and perfect, and rendering our whole condition in this world so comfortable and happy. In whatever degree the strength of our memories, the clearness of our understandings, and the tranquillity of our passions have been preserved, we ascribe it to the influences of thine all pervading spirit.

We thank thee that we have not been left, without checks and rebukes, to follow the dictates of corrupt nature ; but have derived many advantages for being wise and good from our loving parents in our education ; have received many salutary lessons from the pious ministers of thy word ; and found much holy excitement in the conversation and example of the faithful. We bless thee for inclining the hearts of men to shew us favour, and for all the cordial refreshments of friendship under the sorrows and perplexities of life ; for the security with which we have sitten under the shade of our own trees, and in the the shelter of our own dwellings, and for all the abundance and peace which have crowned our lives. But in an especial manner we would magnify thy name for spiritual mercies, and the provision thou hast made for our eternal welfare. In Jesus Christ, the author and finisher of our faith, thou hast blessed us with all spiritual blessings, and chosen us to salvation through belief of the truth, and sanctification of the spirit. In the gospel of thy son thou hast called us with a holy calling ; delivered us from the power of darkness ; translated us into a kingdom of light ; granted remission of sins to the penitent ; and invited us to partake in a heavenly inheritance. We bless thee for all the effects produced under thy divine cultivation. Have any of us, by the grace and truth that is in Jesus Christ,

been preserved from blindness of mind, from hardness of heart, and enabled sincerely to renounce the hidden things of dishonesty and the unfruitful works of darkness, and to bring forth the fruits of righteousness, not unto us, O Lord, but unto thy name, we give glory. We praise thee for the bread of eternal life, and all the nourishment it has afforded to our souls. Glory to God for the manna from heaven, and the words which minister peace and everlasting consolation. With grateful hearts would we notice and acknowledge the various means and helps thou hast provided for conducting us into the path of life. We bless thee for the assisting, guiding, strengthening, and comforting influences of thy word and spirit; for every opportunity of inquiring in thy temple; for the benefits of counsel, example, and communion with the saints; and for the lively hope, begotten and increased in thine obedient children, of an inheritance incorruptible, undefiled, not fading away, reserved in the heavens.

How many, O Lord, are thy works of mercy! How great is their sum! What is man, that thou art thus mindful of him! Surely the Lord is good to the evil and unfaithful. We humbly pray for the continuance of all our blessings; and for hearts to improve them aright. Let us not be insensible of the mercies, by which we are encompassed, enlivened, comforted,

and redeemed from sin and misery. May our experience of thy goodness make us ashamed of our impious anxieties, fruitless cares, unprofitable sorrows, and murmuring discontents. Whilst we use with temperance and frugality the good things of this life, may we justly estimate the price put into our hands for getting religious wisdom and durable riches. Incline us to hear, and receive with meekness, all thy word. And having the exceedingly great and precious promises of the gospel, may we become partakers of a divine nature.

Grant, O God ! that we may be transformed into a resemblance of thy mercy. May we extend our good wishes to all beings capable of happiness ; and regard all our fellowmen with unfeigned benevolence and compassion. May we esteem it our most worthy employment, and our most exalted pleasure, to be fellow-workers with thee in doing good and preventing evil. To our labours and benefactions in behalf of our brethren of the human race, and of the christian name, we would add, O universal parent, and God of all comfort, our fervent prayers. We intercede for the whole family of man. We pray that all thy afflicted children may have patience under their afflictions ; may find a healing virtue in their sorrows, and in thy due time and manner be delivered out of trouble.

Whilst we rejoice before thee in all the prosperity of mankind, and in every contribution to their welfare, we pray for such as feel the want of the blessings which we enjoy. In every house may the barrel of meal and cruise of oil be filled, and the open hand of charity be extended to every one who is waxen poor, and fallen into decay. Send medicine to all diseased in body, and cause the tear of sympathy to console every one who is troubled in mind. Say to the mourning sinner, Be of good cheer, thy sins are forgiven thee. Scatter every cloud which disturbs the tranquillity of the upright; avert the tempest which is ready to break upon the weak; and create in every heart the joy of thy salvation.

Shew unto all men the presumption, folly, and guilt of disobedience to thy laws. Take from the hands of the cruel the instruments of destruction, and subdue those passions whence wars and fightings proceed. May the whole human kind unite in the acknowledgment of thy providence together, praising thee for thy goodness, and obeying thy laws.

Almighty father! have mercy on the generations of men; for they are passing away. Have mercy on thy children, who are hastening to the grave. Thy favour is life, and thy loving kindness is better than life. And now we prostrate

our souls before the throne, and worship thee our God, saying, Amen : blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto God, forever and ever. Amen.

NINTH PRAYER.

Intercession.

ALMIGHTY GOD, the common father and benefactor of mankind ! Thou hast instructed us in thy holy word, to pray for all men with the assurance, that such a sacrifice is good and acceptable in thy sight. In testimony of our respect to thy injunctions, and our love towards thy rational offspring, we come into thy presence with intercession for all the members of thy family here on earth, and particularly we intercede in behalf of the church, of the land in which we were born and educated ; of those who rule over us ; christian ministers ; schools of learning ; our own neighbourhood, friends and connexions ; the sorrowful and afflicted ; and all, in every condition, whether near to us or afar off.

O God, the God of the spirits of all flesh ! Accept the expressions of our desires for the

whole human race. May thy kingdom of truth and righteousness be more and more extended and confirmed; and primitive christianity be propagated in every part of the world. That thy word may have free course and be glorified, wilt thou check those errors and corruptions which tend to obstruct its progress and power. Dispose men to a rational inquiry into thy holy will. May that liberty of conscience and right of private judgment, which serve the interests of truth and agree with the spirit of our holy religion, be every where enjoyed. May every evil work and evil disposition cease from amongst men; and whilst they feel the comforting influences of the gospel, under the pains and sorrows of this probationary state, may the purity of its laws and the solemnity of its sanction constrain them to do thy will with cheerfulness and diligence.

Compassionate those parts of the earth which are desolated by pestilence, war, or famine; and extend thy saving pity to those portions of our race, which are immersed in idolatry, superstition, and wickedness. May all such be brought to know thee, the only true God, and Jesus Christ whom thou hast sent. Put an end, we beseech thee, to those miseries which are occasioned in this lower world by the pride and ambition, the envy and discontent of men;

and grant unto all the tribes of the earth the enjoyment of liberty, peace, and order, and whatever else pertains to life and godliness.

We pray for the church, the body of Jesus Christ, that it may be cleansed from every thing which worketh abomination; that it may be purified by the word and spirit of him who gave himself for it, that it might be a glorious church without spot or blemish. May the kingdom of Jesus be governed by his laws alone, and not by the inventions of men, and a final period be put to all persecuting principles, all corruptions of doctrine, all uncharitableness of spirit, all defects and errors in discipline, and whatever is amiss in practice. May any who have departed from the purity and simplicity of the gospel, be brought to see whence they have fallen, and repent, and the zeal of churches and individuals continue, and increase until christianity shall be restored to its first and purest state. Thus may the religion of heaven, in all its designs and aims, be constantly and more effectually revealing its divine energy in the hearts and minds of its professors; and through them in the hearts and minds of such as are not so.

O thou king of all the earth, and governour among the nations! Protect and bless the land which gave us birth, and the government under which we live. Perpetuate the posses-

sion of our civil and religious privileges, and may that righteousness be spread among us which exalts a nation. May not the voice of profanity be heard in our streets, and may every crying sin, whether it be adultery, fraud, lying, envy, or covetousness, be forsaken, that thou mayest delight to bless us and do us good. Grant that we may enjoy the bounties of thy providence in tranquillity; that our pastures may be clothed with flocks, and our vallies with corn; that the voice of health may be heard in every habitation; and that we may rejoice in deliverance from the hand of all our enemies.

Thou, O Lord, hast ordained civil government, and thou, who art higher than the highest, dost behold from thy throne both rulers and people. May the people of this land be obedient unto the laws, as good subjects, and may the rulers exercise their authority with equity and prudence, seeking the peace and happiness of society. May our lawgivers discern the important interests of their country, and labour to serve them with boldness and integrity. May those, who are entrusted with the administration of justice, judge righteous judgment, and approve themselves in the sight of thee, who art a righteous Lord and lovest righteousness. May our executive be a terrour to evil doers, and an encouragement to them who do well. And may

all the members of the community, who are distinguished by worldly wealth, honour, or prosperity, be solicitous to recommend religion and virtue by their example, and promote them by their influence.

O God, from whom all holy desires, all good counsels, and all just works do proceed! We intercede for all the teachers of mankind, and particularly for those who minister in holy things, that they may be furnished well for the good work of opening men's eyes, turning them from darkness to light, and from the power of sin unto God. May they exemplify christian faith, charity, and purity to the christian flock in all their conversation. By holiness of life, and excellency of doctrine, may they save themselves and those who hear them. Not ashamed of the gospel of Christ, may they approve themselves unto him, as their lord and master, by rightly dividing and seasonably dispensing the word of truth.

Father of lights! We implore thy blessing on all schools of learning. Teach the teachers of youth, so that they shall instruct their charge as they are able to bear; dispose all persons entrusted with the solemn business of education to be faithful and diligent; to watch over the conduct of the young, and carefully instil into them the principles of religion and virtue. And wilt

thou open the minds of the rising generation to receive knowledge ; to entertain such sentiments, and to cherish such habits, as may secure their reputation and usefulness in the world, and excite in the dying and aged a hope of improvement in the state of society and condition of man.

Thou, O God, hast united us to each other by the ties of nature and intimacies of friendship : we pray for this neighbourhood ; for our friends and connexions ; that the things may be pursued which make for peace and mutual edification ; and with enlarged feelings may each one seek, not his own things only, but also the things of others.

Creator and preserver of all mankind ! We humbly beseech thee for all sorts and conditions of men. Grant protection to those who journey by land, and preserve such as do business on the water in storms and tempests : restore to health and strength those who languish with disease : support under the distress of nature those who expect the hour of travail : plead the cause of the fatherless and widow : be a refuge to the oppressed : and if any draw near the gates of death, may they find a refuge in thee, and may thy comforts animate their souls.

We present our supplications to thee, father of mercies, for all of every class who are afflicted in body, mind, or estate, and commend them

to thy paternal care : satisfy the poor with bread : hear the sighing of the prisoner, and wipe away the tears of the oppressed : O, restore light and comfort to those who have lost the use of their reason in any instance or any degree : O, inspire the dejected with cheerfulness : above all, we pray thee, endue the sons and daughters of adversity with the spirit of wisdom, patience, and resignation, so that their present afflictions may prove the happy occasion of their greater future glory.

We acknowledge thy kind providence, and praise thy name, merciful God, for raising up benefactors and comforters to men. Prolong the days and the usefulness of those, who are distinguished for their compassion and diligence in healing the wounds and binding up the broken hearts of their fellow mortals. Multiply the instruments of benefaction to the souls and bodies of men. May we behold many, even in this our day, who shall affectionately spread the fruits of thy munificence, who shall be honoured as instruments in thy hands of feeding the hungry, raising up the bowed down, preserving the stranger, lifting up the meek, defending the righteous ; of satisfying the desires, and of contributing to the virtue and happiness of men.

These our intercessions and prayers we offer up unto thee, O God of love, in the name

of Jesus Christ, the image of thee, the ever blessed God, and the all-sufficient saviour of men, to whom be glory both now and for ever. Amen.

TENTH PRAYER.

General Confession.

ALMIGHTY GOD, who art a being of spotless purity and undeviating rectitude, with whom is no iniquity, and who canst not be tempted with evil ! We desire with contrition to confess our sins before thee. Awaken us to a penitent remembrance of our numerous offences, and make us deeply sensible of the imperfection of our best obedience. Forgive us our trespasses ; confirm our resolutions of amendment ; and may the act of self abasement upon which we now enter, promote the turning of our feet unto thy testimonies, that we may be the objects of thy mercy, displayed in Jesus Christ our mediator. Because thou art God and not man, we thy undutiful children and disobedient subjects, are encouraged to seek thy forgiveness ; and pray to be delivered from the power and condemnation of sin. Pardon the iniquity and folly which may have adhered to our thoughts or actions ; forgive our sins of

omission and commission ; our sins against thee, against men, or ourselves. Cleanse us from secret faults, and keep us back from presumptuous transgressions.

All nature, even in her most hidden recesses, is open before thee. Thou searchest our hearts and knowest our thoughts afar off ; and all disguises of hypocrisy are vain with thee. Mark not against us our perverse thoughts and reasonings ; and enable us to serve thee in all the purposes of our minds, and keep our hearts with constant diligence.

Thou hast made man's mouth, and distinguished him by the faculty of speech. There is not a word on our tongue, but lo thou knowest it altogether : and thou hast warned us that by our words, as well as thoughts and actions, we shall be justified or condemned. Have we uttered any words reflecting dishonour on thy name, or tending to corrupt or injure those who have heard us, we acknowledge our guilt, and implore thy forgiveness. Enable us in future to guard the door of our lips. So write the law of truth and purity on our hearts, that we may keep our tongues from slander, falsehood, and profanity ; and that no iniquity may be found in our mouths.

Thou hast revealed a day in which thou wilt render to every man according to the deeds done in the body : how often have we done the

things which we ought not to have done ! Forgive, we pray thee, all our evil deeds ; and especially any injurious action whereby the rights of our fellow men have been invaded, or the peace of society disturbed.

We would consider and lament our sins of omission. We have left undone the things which we ought to have done. We have been unprofitable servants, and barren of good fruits. We have known to do good, and have not done it. Invigorate our zeal in the active discharge of the duties resulting from our abilities, relations, and circumstances.

O thou, who wilt be worshipped in spirit and in truth ! We lament our want of respect to thy name and word ; to persons, places, and things consecrated to thy service ; and confess that when we have appeared in thy sacred presence, our feelings and deportment have often been unworthy of the solemn and holy office in which we professed to engage. Inspire us, we pray, with an habitual fear of offending thee, and an unremitted desire of doing what may be pleasing in thy sight. May we stand in awe and sin not.

Thou author of our social connexions, in whatsoever instances we have opposed the dictates of justice and mercy, we implore thy forgiving love. We desire to exercise an undissembled affection towards our fellow men ; to rejoice in

every opportunity of increasing their happiness ; to be ready in performing the lowest offices of humanity, and in forgiving the greatest injuries. Wilt thou assist our feeble desires. We would be humbled in thy sight, that we have so much offended in the duties relating to ourselves. Preserve us from harming ourselves ; from perverting our faculties ; abusing our privileges ; and despising our immortal souls. Forgive whatever thou hast seen in us contrary to the precepts of sobriety, temperance, and charity.

Make us to know and forsake our secret sins ; and let not a deceived heart turn us aside. If we have deluded ourselves with the hope of impunity, because we have escaped the inspection and censure of men, and have hidden iniquity in our own bosom, wilt thou make us ashamed of our impious folly, and show us mercy. Awaken us to consider that no arts of concealment can obstruct thy perfect vision, or cover our transgressions from thy searching eye.

Whatsoever iniquities we have forgotten, which yet are still known to thee in all their circumstances and aggravations, wilt thou graciously forgive ; and inspire us with a cordial detestation of those corrupt principles and affections, from whence they proceed. Forgive and keep us back from presumptuous transgressions. Save us from the punishment of that servant who knew his Lord's will, but prepared not himself

to do it. We trust we have some knowledge of the way of righteousness : deliver us from falling into the aggravated condemnation of those, who, thus knowing, do yet turn away from thy holy commandment.

We remember before thee our sin in not suffering thy will with more patience and resignation. Forgive all our discontents and repinings, under the allotments of thy providence. Although our days of health are more numerous than the moments of pain and sickness ; though the years of plenty exceed in number, the seasons of drought and famine ; though we have many friends and few enemies ; though a multitude of consolations have been found out and provided for the removal of single sorrows ; though a larger price is put into our hands to get wisdom than we have hearts to improve, yet we are prone to make unreasonable complaints against our condition in this world. By duly considering the many days in which thou givest us food convenient for us, and the nights in which we have enjoyed refreshing repose ; by considering the raiment with which we are clothed ; the comfort of our habitations, the security of our possessions ; and above all, by duly valuing the exceedingly great and precious promises of the gospel, and the lively hope which it begets within us, may our hearts be

established in a firm and increasing conviction, that thou art good to all, and lovest us with a parental tenderness.

O God, the father of heaven ! have mercy upon us miserable sinners. May we sincerely and effectually turn from every evil way, and partake in their blessedness whose transgressions are covered, and who are the subjects of thy pardoning love, manifested by Jesus Christ. Behold us in thy well-beloved son : look thou on the face of thine anointed. Vouchsafe, O thou righteous, yet compassionate sovereign ! to number us with the proper objects of thy forgiving mercy, and to grant us an interest in that redemption from the penalty of sin, which is provided in the gospel.

When we commend ourselves to thy forgiveness, we desire to forgive men their trespasses against us. We would be sensible, that we cannot entertain the hope of any favour from thee, whilst we refuse what we ask of thee for ourselves to our fellow men.

And now wilt thou graciously teach us how oft we offend. Create within us new and clean hearts. We humbly resolve wherein we have done amiss to do so no more. We implore thine aid in living soberly, righteously, and godly in this present world, so that we may become prepared for that better world from which all defilement is forever excluded. Dost thou make

us, O God, to feel the burden of sin and the comforts and hopes of true repentance? we will plead with thee for all, who are alienated from thy favour by wicked works. We beseech thee to convert those who make a mock of sin; to bring into the way of life every one who has erred and is deceived. Grant unto mankind a just sense of the obligations of religion and justice, charity and purity. May all profanity, fraud, and cruelty be banished from the earth. Dispose men to inquire impartially after the truth....and when they have discovered, to receive it in love....and when they have received, to obey it in heart and life. We mourn on account of every instance of vice and misery. May thy warning voice reach the wandering. May the command to repent be every where instantly obeyed. May thy holy *deliverer* out of Zion not only turn away all ungodliness from Jacob, but speedily bring in the fulness of the gentiles. And, O righteous Lord! who lovest righteousness, who art of purer eyes than to behold evil, and canst not look with any complacency on iniquity, we rejoice in thine excellency and give thanks at the remembrance of thy holiness, and ascribe unto thee, the only wise God our saviour, glory, majesty, dominion, and power. Amen.

ELEVENTH PRAYER.

A general prayer.

ALMIGHTY God, our maker, preserver, and benefactor ! We would acknowledge thee in all our ways, and every day devoutly implore thy direction of our paths. We come into thy more immediate presence, solicitously inquiring what manner of persons we ought to be, and earnestly praying that we may behave in a manner becoming thy character, becoming our relation to our fellow-beings, and suitably to the nature thou hast given us.

As thou, O Lord, art possessed of the highest excellency and perfection, art greatly to be feared and loved, and the source of all the good enjoyed by thy creatures, may the purest and best affections of our hearts be directed to thee. As thou dost exert thy power in union with goodness and wisdom, may we trust in thee with all our hearts, and asquiesce in thine appointments. As thou art great and incomprehensible, may we reverence thee, nor vainly attempt to search out fully thy ways and thoughts. Thou art holy and righteous, faithful and full of mercy : may we imitate thee, and be perfect as thou art perfect.

Almighty father of the human family ! Thou hast formed us for social intercourse : may we not offend and injure our brethren. Inspire us with due respect to the life, liberty, and possessions of others. And as we feel delight in all expressions of esteem and kindness toward ourselves, may we shew candour, affability, mercy, tenderness, and hospitality to others. We desire to live quietly in our stations, peaceably with our neighbours, to forgive the injurious, and to be friendly to all men.

Thou former of our bodies, and father of our spirits ! Assist us to cultivate our understandings, to estimate with impartiality the measures of truth and falsehood, of right and wrong, and to regulate all our affections and appetites. May our love and our hatred, our joy and our grief, be measured by the nature and value of objects. May every lower power of our natures be brought into subjection to the law of the mind, and may the things which are true, lovely, and pure, excite the greatest fervency in thought, and diligence in pursuit.

Preserve us from overlooking any sin or infirmity ; rectify whatever has been amiss in our temper or conduct ; and forgive all our violations of thy law. May we experience a carefulness to do nothing reproachful to humanity, or unbecoming our relations. Excite our love and fix our adherence to that which is reasonable

and good; and whensoever we may deviate from the path of duty and happiness, wilt thou mercifully hasten our reformation. Preserve the peace and tranquillity of our minds, invigorate our attention to the one thing needful; direct our eyes to the sanctions of thy holy law. And by all the methods of reformation and improvement, which thou art using with us, may we be made those righteous persons, whose path, like the shining light, shines more and more unto the perfect day. When thou shalt remove us from this state, may we be united to the spirits of the just made perfect, and partake of the happiness of the wise and good, in that world where sin and sorrow shall be unknown.

Our father, who art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

A GENERAL PRAYER.*

ETERNAL and incomprehensible Jehovah! By thy boundless power, before time began, thou didst make innumerable worlds for thy glo-

* See Life of Sir William Jones.

ry, and innumerable orders of beings for their happiness. Thine infinite wisdom enables thee to know, and thy goodness prompts thee to desire, whatsoever may be for the welfare and improvement of the universe.

We, thy creatures, vanish into nothing before thy supreme majesty ; every hour we feel our weakness, and every day we have occasion to bewail our vices, and to acknowledge our folly. We approach and adore thee with awful veneration ; we thank thee with fervent zeal ; we praise thee with wonder and astonishment ; we submit to thy power ; we implore the protection of thy goodness ; and cheerfully rely on thy wisdom.

On opening our eyes we perceive thine existence ; on exerting our reason we discover thy attributes ; and by a ray of sacred light within thou hast revealed thy will. Wilt thou graciously hear the prayers of thy creatures, too ignorant to conceive, and too depraved to pursue the means of their own happiness. We humbly supplicate thee to remove from us that evil thou hast permitted for a time to exist, that the ultimate good of the whole may be complete ; and to secure us from that vice which thou sufferest to spread snares around us, that the triumph of virtue may be more conspicuous. Enlighten our minds with the perception of all useful truth ; instil into our hearts the spirit of benevolence ;

give understanding to the foolish, meekness to the proud, fortitude to the timid, hope to such as despair, patience to those in pain, thy powerful aid to those in danger, comfort to the afflicted, relief to the distressed, salutary food to the hungry, a plentiful stream to the thirsty.

Thou weighest the spirits. May it please thee not to impute our doubts to indifference, or our slowness to believe to hardness of heart : be indulgent to our imperfect natures, and with thy heavenly favour supply our defects. In our social addresses and retired devotions, if our prayers be foolish, pity us, if presumptuous, pardon, if acceptable, grant them. With our living voice and dying lips we would express submission to thy decrees, bless thy dispensations, and adore thy providence. To whatever state thou mayest raise and place us, may we continue to praise, to venerate, to obey, and worship thee, through worlds without number, and ages without end.

Our father, who art in heaven ; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

PRAYERS ADAPTED TO PARTICULAR TIMES.

FIRST PRAYER.

For the Lord's-day morning.

ALMIGHTY creator, governour, and benefactor of men, the God of grace and consolation in Jesus Christ! With grateful and humble joy would we hail the return of this day consecrated to the special exercises of piety, the instructions of religion, and the outward worship of thee our God. We bless thee for the institution of a day of sacred rest, a day set apart from worldly cares and employments. May it be a good day to our souls, and may our improvement in christian virtue be answerable to the greatness of our privilege. Help us, in the services of domestick and publick worship, to lay aside all foreign concerns, and so sincerely to worship thee in spirit and truth, so carefully to attend to the notices of thy will, that we may increase in divine knowledge and comfort. May all our sentiments, words, and actions to the end of this day be holy and unreprieveable in thy sight. May the spirit of devotion attend us to

the house of prayer, and accompany us in all its exercises. There may we imbibe more worthy apprehensions of thine adorable character, of thy providential care, and redeeming love. Renew us in the whole spirit of our minds, and may we not be forgetful hearers, but doers of thy word. Preserve us from resting in the appearance and outward profession of religion. May the piety of our fellow worshippers inflame our own hearts, whilst in union with them we bow before thee, the most high-God.

We rejoice before thee in the anticipations excited by this morning of rest to the multitude of our fellow christians. With thankfulness and delight we contemplate them released from burdensome employments, from the fatigues of business, and the solitudes of domestick life, and exalting their thoughts to thee; seeking from communion with thee that happiness which can be derived from no other source. May this day produce and preserve among christians, of whatever fold, just reflections and pious resolutions. May it contribute to the diffusion of knowledge, the advancement of social order, and the spread of the glorious gospel.

O Lord! we are thy servants, bound to give thee that which cometh from thy hands. We would this morning consecrate ourselves to thee with the deepest solemnity, resigning to thee those hearts thou hast formed for thyself, surren-

dering up all our possessions to be used as thy law directs, and may nothing ever separate us from thy love.

Thou callest us this day to attend to the things, that concern our everlasting peace. Lead us to a salutary knowledge of our moral state and religious character. Acquaint us with whatsoever may have hindered our christian progress, or remains to be done in order to increase our attainments, and perfect our graces.

With prayers for ourselves, we offer supplications for all, who name the name of Christ. Let thy spirit enlighten and strengthen thy servants in the gospel ministry. May thy word, which they deliver, have free course. In their addresses to thee, and to the hearts and understandings of men, may they affect and edify such as hear, and may thy service be prospered in their hands. May ignorance, error, and vice, every where yield to the light of knowledge, the conviction of truth, and the progress of primitive christianity, and thy name be known in all the earth, and the whole world be filled with thy glory, through Jesus Christ. Amen.

SECOND PRAYER.

For the Lord's day evening.

OUR Lord ! how excellent is thy name in all the earth, just and true are thy ways, marvellous are thy works, who shall not love and fear thee !

In thy favour there is life, in keeping thy commands there is great reward ; much peace have they who love thy laws, and nothing shall offend them.

We praise thee for the mercies of thy holy day, which is now past. May we not abuse the means of grace, by resting in them, but carefully look to the end which they are designed to answer. May our religious exercises inspire us with new gratitude, humility, submission, and obedience. Whatever seeds of truth may have this day fallen into our hearts, wilt thou cause to take deep root and be abundantly fruitful. Engrave thy laws on our hearts, and vouchsafe a divine regulation of our temper and conduct. Forgive any distraction of mind, coldness of affection, wandering of our thoughts, and any imperfections which have attended the discharge of our religious duties.

Thou pure and perfect spirit ! We are ashamed to reflect with how little ardour we engage

in the work of prayer and praise, and with what indifference we hear the messages of thy grace, and the notices of thy will. May our future experience of new strength in the performance of duty, and new excitements towards christian perfection, console our sorrows, and calm our fears when we recall the things behind. Preserve us from being satisfied with the form of godliness, and from contenting ourselves with any thing short of sincere and faithful obedience to thy commands. By the religious pleasure of the day, which is now past, may we be brought into a suitable frame for resuming on the morrow our worldly employments. Under the guidance of religious principles may we live through each future scene of life usefully to others, comfortably to ourselves, and honourably to thee. Thus when death shall be our lot, may we observe its approach with composure, and from this imperfect state pass into thy presence, where there is fulness of joy, and to thy right hand where are pleasures for ever more, through Jesus Christ. Amen.

THIRD PRAYER.

A morning prayer.

O THOU great creator, governour, and supporter of men ! Thou dwellest in light, and art the father of lights, with whom is no variableness nor shadow of turning ! Grateful for the care thou hast exercised over us the night past, we would cheerfully commit ourselves to thy guidance through the day upon which we have entered. Keep us in thy faith and fear, and secure us from every evil of soul and body. Impress on our hearts a solemn sense of thy universal presence. Preserve us from any snares and dangers to which we may be exposed, and especially from the sins which do most easily beset us. Prepare us for new occurrences, whether prosperous or adverse, and quicken us in the discharge of those duties, which lie before us. We have been secured from harm another night, and we see in health the light of this morning. Great is thy mercy and faithfulness. May not continued peace and prosperity make us forgetful of thee, or relax our minds and corrupt our integrity. Impressed with a grateful sense of thy watchful care, we desire to make thy will the law of our behaviour.

Thou prolongest our lives, that we may attain more and more to the true end of life. May

this day witness some improvement in knowledge, piety, and virtue. May it witness our diligence in that occupation to which thou hast called us. We desire and purpose to keep consciences void of offence, and to abstain from every action offensive to the eye of divine purity ; but the experience we have had of our frailty makes us diffident of our strength. Our confidence is in thy power to strengthen our faith, invigorate our obedience, and cause us to run in the way of thy commands. We implore thine aid that we may walk before thee this day and all the days of our lives. Smile on our endeavours after improvement and usefulness ; enable us to make every day some progress in a holy life ; teach us to feel the uncertainty, and value of our days on earth ; and when they shall be numbered and finished, receive us into the light and bliss of thy glorious presence, through Jesus Christ. Amen.

FOURTH PRAYER.

Evening.

O THOU infinitely great and adorable majesty of heaven and earth ! Thou art ever present in all parts of thy vast dominions, and not far from any of thy creatures. Thou knowest

our down sitting and our uprising; thou compasses our path and our lying down, and art acquainted with all our ways.

Preserver of men! At the close of another day, we would render unto thee our sincere and humble thanks for all the mercies of thy providence, by which our lives have been supported and rendered happy. Thy sun has cheered us with its rays, thy air has fanned the spark of life within us, and by thy goodness we have been fed with food convenient for us. In grateful confidence of thy mercies, we will now lay ourselves down in peace, assured that if it be thy will, we shall sleep in safety, and rise another morning with renewed health and vigour. Forgive the transgressions of the past day and of all past time. Whatever has been amiss in our conduct, or irregular in our dispositions, whatever we have done which we ought not to have done, or omitted which we ought to have performed, wilt thou mercifully forgive, and grant that our circumspection in future may be increased.

Hitherto thou hast helped and sustained us. Thy goodness has daily passed before us. Thou hast provided for the necessities of soul and body, and crowned our lives with loving kindness. Truly our hope is in thee, and under the shadow of thy wings will we put our trust. Grant us refreshment this night by

sleep; may we arise in thy favour, and fitted for the duties of the day. May thy mercy and goodness follow us all our days, and may we express our thankfulness by keeping thy commands. We dedicate ourselves unto thee as our God and guide through life, our support and comfort in death, and after death our everlasting portion and felicity. When the present succession of days and nights shall cease, wilt thou graciously receive us to that state, where we shall serve thee through the endless day of eternity without intermission, and yet not be weary.

Holy watchman of Israel! who dost never slumber nor sleep; the Almighty, the ever blessed and only potentate, who art able to do for us far more exceedingly than we can ask or think; the king eternal, immortal, and invisible! unto thee be honour, and glory, for ever and ever. Amen.

FIFTH PRAYER.

At the close of the year.

ETERNAL Jehovah! in thee we live, move, and have our being; in thy hand is our breath, and it is of thy mercy that we are not consumed. With special expressions of praise to thee, the God of our lives, we come into thy presence,

and worship at thy footstool ; for thou hast fed us hitherto, and redeemed us from evil. We return thee our humble thanks for the mercies of the year past, and offer up our prayers for the continuance of those mercies, which have crowned this period. Whilst many have been cut off, and have passed into an awful eternity, we are yet numbered with the living. Whilst many have fallen at our right hand and our left, are we escaped, and now stand before thee, monuments of thy kind preservation, and witnesses that thou art good to the evil and unthankful.

Unfailing source of life and mercy ! Thou broughtest us into the world, and didst place us on this stage of action. Thou didst uphold us in the helpless days of infancy, and preserve us from the innumerable evils to which we were then exposed. Thou madest us to hope when we hung on the breast. Thine hand unseen has led us unhurt through childhood, and the slippery paths of youth ; we tasted of thy bounty before capable of acknowledging the hand from whence it came.

With every returning year thy mercies have been multiplied upon us. Thou hast been with us in six troubles, and in seven thou hast not forsaken us. Often hast thou healed our diseases, removed our sicknesses, renewed our strength and vigour. Thy candle has shined upon our tabernacle ; thy corn has nourished us ;

and from many recollections of past instances of thy goodness, we are constrained to say, Hitherto hath the Lord helped us. Yea, through riches of divine goodness, forbearance, and long suffering, thou art continuing us in a state of trial, giving us space for repentance, and favouring us with the means of grace and reformation.

Continue unto us thy heavenly blessings ; prepare us for future changes in our condition ; may they be sanctified to our truest interest and happiness. We commit ourselves to thy care ; we consecrate ourselves to thy service ; we refer all future events concerning us to thine infinite wisdom and fatherly goodness. Teach us seasonably to consider the things which belong to our peace, and may they never be hid from our eyes. Give us realizing views of death and a judgment to come, and when we shall be summoned to depart hence, may we depart in peace of mind, exempt from the terrors of guilt and with a joyful expectation of standing hereafter approved in thy sight. Grant us this day a profitable remembrance of the shortness of our time here, the certainty of death, the awful nature of eternity. Quicken us to fulfil our course, work, and journey, and to finish well whatever thou mayest assign us to do : And bring us to the enjoyment of thy blessed self, through the mediation of Jesus Christ. Amen.

SIXTH PRAYER.

At the beginning of the year.

ALMIGHTY God of the spirits of all flesh, and author of all created existence, who hast vouchsafed unto us to see the commencement of another year ! Hear our prayers unto thee respecting time to come. We acknowledge that in time past we have been too earnest about the things of time and sense ; too regardless of the objects of faith and futurity. We acknowledge that we have too often walked in a vain shew, and disquieted ourselves in vain. It is our desire in time to come to cast off all the unfruitful works of darkness, and to walk as children of the light and of the day. May this year witness our greater reformation from every thing that is amiss in us ; and if thou shalt see fit to spare our lives, may it be in mercy to us.

If it be consistent with thy holy will, may we be let alone another year, that we may cease to be cumberers of the ground, and may bring forth fruit. We ask not length of days, merely to enjoy an animal life, but as it may furnish us with an opportunity of doing good, and becoming ourselves better. We commit all our concerns to thee, and would submit to those circumstances which thou, who knowest what is best

for us shalt ordain. If the Lord will, we desire the continuance of health, and the comforts of life. May we be prepared for sickness, and every change into which thou mayest lead us. If thine infinite wisdom shall appoint that we take leave of the world the present year, may we be ready for our departure. We dare not say we will do this or that ; but we would cherish one purpose, to live better than we have done.

Preserve us from all injurious delays, especially from delaying to repent and reform. Hasten us to keep thy commandments, and practically to know every season of our visitation. May not the night of darkness, in which no man can work, overtake us unawares, and the things belonging to our peace be forever hidden from our eyes. Exempt us from their folly, who presume on life, and speak of goods laid up for many years. May we do with diligence all of duty that our hands find to do, and go from strength to strength, till we shall appear before thee in thy heavenly Zion.

If death shall approach by slow advances, may it find us well employed ; and if we are called on a sudden to exchange worlds, may it not be our dreadful lot to have treasured up fear and remorse. When we finish this mortal life, may the rod and staff of thy word be our sup-

port, and an entrance be ministered to us into thine everlasting kingdom.

Unto the king eternal, immortal, and invisible, the only wise God, be honour, and glory, for ever and ever. Amen.

SEVENTH PRAYER.

Spring.

INCOMPREHENSIBLY blessed and glorious Lord our God ! By thee the heavens were made, and all the glorious host of them by the breath of thy mouth. Thou hast appointed the moon for seasons, and made the sun to know his going down. Summer and winter, seed time and harvest, heat and cold, are directed by thee. At one time thou givest snow like wool, and scatterest the hoar frost like ashes ; at another time thou bringest forth food out of the earth, and causest the grass to grow for cattle, and herb for the service of man.

Because thine eye is upon the year, from the beginning even unto the end, we are now called to rejoice that the winter is past, the rain is over and gone, the flowers appear upon the earth ; the singing of birds is come, the tree puts forth her leaves, and the field gives a good smell ; the

mountains and hills break forth into singing, and the trees of the forest clap their hands. O Lord ! how manifold are thy works.

We bless thee for the beneficial influences of the heavenly bodies ; for the light of the sun, and the constant revolution of the seasons, and all the rich provision thou hast made for our present support and delight. We bless thee for all our comforts during the inclemencies of the winter, which is now past, for all the pleasant intercourse of domestick life, and the kind offices of mutual friendship and good neighbourhood, and above all we rejoice in our capacities for contemplating thy goodly works with emotions of religious praise and pleasure.

Thou art now sending forth thy spirit, and renewing the face of the earth. All nature feels thy reanimating power. May devotion invigorate and sanctify the labours of the approaching season. May he who plougheth, plough with religious hope. May he who soweth, rejoice in the expectation of reaping. Give us rain from heaven, and a fruitful season, and fill our hearts with food and pious gladness.

Above all we beseech thee to multiply the spiritual seed of divine truth, and may not the wicked one catch away that which is sown in the hearts of any. Crown with success both our secular and spiritual labours, and may we reap both the harvest of bread and the fruits of right-

eousness. Give us neither poverty nor riches ; feed us with food convenient for us. By our spiritual improvements may we be like unto that earth, which, drinking in the rain that cometh oft upon it, bringeth forth herbs meet for them by whom it is dressed, and receiveth blessing from God, and not like unto that which beareth thorns and briars, is rejected, and nigh unto cursing, whose end is to be burned. Establish us in every good word and work, and unite us more closely to him who is the true vine. As branches in him wilt thou mercifully spare and purge us, and may we glorify thee, our heavenly father, by bearing much fruit.

To thee, O father ! the husbandman, by Jesus Christ, the true vine, be all honour and praise. Amen.

EIGHTH PRAYER.

Summer.

ALMIGHTY GOD, the creator of the world, whose eternal power and supreme dominion are seen by the things which are made ! We beseech thee to seal instruction to our souls, by the prospects of the present season. We would raise our thoughts to thee by whom the sun rises in pleasing majesty, and in his

daily course diffuses light and heat over the world; by whom the earth is overspread with trees, and herbs, and flowers; who art the father of the former and latter rain, and nightly begettest the drops of the dew.. We adore thee in all the various productions of the earth which thou art now causing to advance to maturity for the support, comfort, and delight of thy creatures.. We desire never to forget thine hand in the glorious scene in which we are placed, or cease to derive all the moral instruction thy works convey.. Whilst we gratefully adore thy goodness in the pleasant circumstances of this present life,. teach us to trust in thy mercy and deliverance when adversity shall overtake us.. May we carry about with us an affecting impression of this truth, that all flesh is as grass, and the glory of man as the flower of grass. Having been planted in thy vineyard, may we bring forth much good fruit, so that finally we may be numbered with the trees of righteousness, and plants of renown.. May our faith grow exceedingly.. O grant that by the milk of thy word and speaking the truth in love, we may grow up unto him in all things who is the head, even Christ. Make our souls as a watered garden.. There may charity display her graces; hope expand her wings; and the soil,

by divine cultivation, yield all the peaceable fruits of righteousness.

We bless thee, whose works as well as words speak thy will, for the confirmation which the season affords to our religious faith. The corn of wheat, that was cast into the ground, has resumed the body which pleased thee. We will inquire no more, How are the dead raised up, or with what bodies they come? We rejoice in the prospect of the peaceful bow in the clouds, the early pledge of thine inviolable fidelity, and repose ourselves under the shadow of the Almighty.

O that men would praise the Lord for his goodness and wonderful works to the children of men! Blessed be the Lord God of Israel, from everlasting to everlasting, and let all people say, Amen.

NINTH PRAYER.

Autumn.

O THOU who causest the grass to grow for the cattle, and herb for the service of man, making the earth to bring forth all her fruits in their season! We bless thee for the rich provision thou hast made of those things necessary to bodily sustenance.

Although we have not walked in all thy stat-

rites and kept thy commandments, yet, by thy mercy, the land has yielded her increase, and the trees their fruit. We praise thee for the blessings of harvest, which have been so abundantly plenteous, and beseech thee to direct us in the temperate and frugal use of thy various bounties. May we not expose ourselves to the accusation of wasting thy goods, nor abuse them in riotous and intemperate living. With humble thanks we would receive and enjoy thy gifts, acknowledging at the same time, that we are not worthy the crumbs which fall from the table of thy providence.

May our souls be impressed with divine lessons from the prospects of the season. We have been planted in thy vineyard. We have been united to a choice vine; but, alas! we confess with shame we have not brought grapes that are good, but wild grapes; and thou mightest in just judgment have taken away the hedge, broken down the wall, trodden under foot thy vineyard, and commanded the clouds no more to rain upon it. But we are witnesses of the divine forbearance and patience. Spare us of thy grace, and grant us another season to bring forth fruit. When thy love does not constrain obedience, may thy terrors persuade; and by the expectation of the harvest in the end of the world, may we be awakened to sobriety, diligence, and watchfulness. Amen.

TENTH PRAYER.

Winter.

INCONCEIVABLY great and glorious Lord, our God ! Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God. The things which our eyes behold shall perish ; but thou shalt endure : they shall be changed ; but thou art the same, and thy years shall have no end. Thou art calling us at this time to witness the periodical decay of nature ; yet not without a hope, from the immutability of thy character and laws, that there will be a renovation.

In the order of thy works thou art now giving snow like wool, scattering the hoar-frost like ashes, and sending thy cold, before whom none can stand. With devout gratitude we retire to our warm habitations, and solace ourselves with the unity and love of our domestick retreats. We would be practically mindful of our brethren who may inhabit the cheerless house of want. May not our hearts be cold when we see the naked, nor our hands be shut against the hungry. May the loins of the poor every where bless the rich, and may prayer, thanksgivings, and alms unitedly ascend to thee.

Appear for the protection of those, who are coming on our sea coast at this dangerous time : when they are tossed and afflicted, do thou deliver them, and bring them to their desired haven.

O thou, who rulest the year ! May our reflections on the season carry religious lessons to our hearts. We would adore thy incomprehensible power, which ordains in their proper order, the effects we now behold. Thou sendest forth thy commandment upon earth, and the windy storm and tempest fulfil thy pleasure. By thee the waters are hid as with a stone, and the face of the deep is frozen. The hoary frost of heaven, who hath gendered it ? Have we entered into the treasures of snow ? All is the work of thy unsearchable wisdom, and almighty strength. We desire to be filled with a sense of thy care and love, when we consider thy multiplied provisions for the support and comfort of man and beast, during this barren, inelement season. We rejoice before thee in the assurance that the elements are under thy control, subject to thy invariable laws ; and that in the appointed time, thou who bindest the sweet influences of the Pleiades, wilt loose the bands of Orion, renew the face of the earth, and spread life and beauty through all nature.

O thou who hast given senses, reason, and speech to man ! Preserve us from misemploy-

ing the leisure now offered in excessive or hurtful diversions ; but may we use it for cultivating our minds, examining our hearts, and laying up stores of knowledge and goodness. May the changes of the year lead us to consider how the fashion of this world passeth away, and to place our affections on thee, the unchangeable and eternal good.

By the death of the powers of nature, thou warnest us to remember that we are mortal ; and that if by reason of strength we live many years, we may expect old age to benumb our faculties, and destroy our activity. By our diligence and fidelity in youth and manhood, may we provide comfortable reflections and pleasing hopes, to cheer us in the days of infirmity and the winter of life.

Blessed be thy name, that as we know thou wilt revive the decayed plants and torpid animals, and make the fields, now desolate, to rejoice, so thou wilt raise from the dead those who sleep in Jesus ; that this mortal may put on immortality, and this corruptible incorruption. Make us thy upright and faithful servants while we live, that we may die in peace, and rest in hope, and rise in glory, through Jesus Christ, the prince of life. Amen.

ELEVENTH PRAYER.

Annual Fast.

ALMIGHTY saviour of men ; the righteous Lord, who lovest righteousness ; who art a consuming fire to the disobedient and impenitent, but a compassionate father to such as repent and turn unto thee ! We would come before thee this day with humble confession of sin and the deepest self abasement, beseeching thee to impress on our minds every argument to repentance and amendment, and to pour out on our land the spirit of prayer and humble supplication.

O thou supreme director in the affairs of human society ! We thank thee for the advantages of our condition ; that we enjoy liberty, safety, and plenty ; that we do not groan under the miseries of tyranny, bloodshed, and ruin ; that thou hast given us fruitful seasons, and preserved us from famine, pestilence, and war. Surely the lines are fallen to us in pleasant places, and we have a goodly heritage. Yet we have made unworthy returns for thy loving kindness, and shewn ourselves undeserving of thy mercies. We lament that plenty has been abused by luxury, and liberty by licentiousness ; our ease and safety by strife, envyings, and divisions. We lament that so little of the power of godliness is

manifested ; that so many restrain prayer before thee ; and after all the expressions of thy will, do trample on the sacred authority of thy laws. Surely it is of thy mercy that we are not consumed ; and hadst thou rewarded us according to our iniquities, we had before this time been made like unto Sodom and Gomorrha.

Awaken us to a sense of our manifold and repeated provocations ; pardon the crying sins of our nation ; forgive all who humble themselves before thee this day, and spare thy people. Shew us the things which belong to our peace before the day of reconciliation be past. Fill us with that godly sorrow for sin which works true repentance. May we no longer abuse thy mercies, but keep this day the fast thou hast chosen, and loosing every band of wickedness, become a peculiar people, zealous of good works, so that thy displeasure may be turned away, and thou mayest delight to build us up and not destroy us.

Grant, we beseech thee, this day healing mercy unto us who have corrupted our manners ; who have been indifferent to thy worship ; neglected the interests of early education ; indulged a spirit of wicked animosity, and made no suitable resistance to the inundation of prophaneness and immorality ; and animate us to rise and join with one heart and soul in promoting the honour of thy name, the interests of religion, and the prosperity and happiness of these

United States. May it not any longer be a source of lamentation to the righteous, that no man repents of his wickedness, saying, What have I done? May every one rend his heart and not his garment, and keep such a fast as thou hast chosen.

O thou, who rulest in the kingdoms of men! We intercede for all in authority, whether in church or state. The hearts of rulers are in thy hands. Restrain their evil passions, and bless those who rule over men with wisdom from above, which is first pure and then peaceable. May all their consultations and measures contribute to the stability of our times, to the prosperity of all conditions of men, to the welfare of our children, and to the spreading of thy name and glory in the earth. We would not presume on the ardency of our prayers, on the sorrow of our minds, or the humiliation of our bodies; but upon thy mercy to repenting and returning sinners through Jesus Christ.

Universal parent and governour! Be merciful to the whole race of man; enlighten all who sit in darkness and error; send forth a spirit of peace and good will; restrain the violence of unreasonable men; exalt the meek; put an end to all deception; may no weapon formed against the rights of men prosper; multiply the patterns of christian virtue, and the in-

struments of benefaction to men ; extirpate idolatry ; direct all flesh to the knowledge of thy son ; and may thy kingdom come, and will be done on earth, as in heaven. Amen.

TWELFTH PRAYER.

Annual Thanksgiving.

O THOU who art good unto all, who exercisest loving kindness in all the earth, and who hast come nigh to us by Jesus Christ, thy son ! It is thou who holdest our souls in life ; who givest our daily bread, health in our habitations and peace in our borders, and who crownest the year with thy goodness ! We desire this day, with affectionate gratitude, to recount thy mercies, and piously to ascribe honour and blessing, glory and praise to thee our rock and fortress, our strength and redeemer. We would rest this day before thee, and make it a season of temperate feasting and religious gladness.

How precious have been thy thoughts unto us, O God ! how great is the sum of them ! We bless thee for preserving our houses from the ravages of fire ; for all the health and pleasure we have enjoyed in them ; for every portion of bread which has given strength to our

bodies ; for the medicine which has arrested the progress of disease ; for the tear of sympathy which has comforted under trouble ; for divine preservation in our journies by land ; for prosperous gales on the ocean ; for exhilarating showers when in the field ; for every cheerful sensation when alone ; for the pleasures of friendly intercourse ; for the benefits of good neighbourhood ; for the privileges of publick worship ; for the maintenance of civil order ; the continuance of peace ; the administration of justice ; for every encouragement to well doing ; every manifestation of useful truth ; and for all the advantages of our condition.

Wilt thou graciously direct us to a right improvement of all thy mercies.. Preserve us from the wicked indulgence of fleshly lusts ; from wasting our substance in riotous living. May we enjoy our temporal possessions with temperance, cheerfulness, and contentment. Protect us against the snares of prosperity. May we honour thee with our substance, be rich in good works, and duly esteem and praise thee, the rock of our salvation.

Perpetuate our privileges both private and common ; continue to us the enjoyment of our civil rights ; disappoint the devices of the crafty ; prolong the days and usefulness of those publick men under whose administration the

righteous flourish, who cause every man to sit without fear under his vine and figtree, and who make our land a quiet habitation. Grant peace, order, and plenty in our families, our villages and towns, and throughout our country. Be thou a sun to direct all in authority, and may they bear rule under the influences of that religious fear which is the beginning of wisdom. Wilt thou bless all fountains of useful science ; heal and cleanse their waters ; dispel the mists of ignorance ; arrest the progress of profanity and vice ; make the people of our land humble before thee ; peaceable in their civil and social relations ; and zealous for the establishment of liberty, order, and truth. May we not by our ingratitude ever incur that censure, I have nourished and brought up children, but they have rebelled against me.

And now unto the governour among the nations, on whom their safety and prosperity ultimately depend ; unto the king of kings, and lord of lords, be glory and majesty, dominion and power. Amen.

THIRTEENTH PRAYER.

Nativity of our Lord Jesus Christ.

SUPREMEY blessed and glorious God ! We bring this day our sacrifice of praise for the glad tidings of the gospel ; we welcome the first rising of the sun of righteousness, and would join with the angelick host in ascriptions of praise to thee who sittest on the throne, and to the lamb who sitteth at thy right hand. We bless thee, O Lord God of Israel, for sending, in the fulness of time, the messenger of thy holy covenant, for raising up a horn of salvation in the house of thy servant David, and performing the mercy promised to the jewish fathers, by the mouth of thy holy prophets. We are excited this day, to direct our thoughts to Christ, our saviour and our lord, to the corner stone tried and precious, which thou didst lay in Zion ; to that great salvation which thou didst prepare before the face of all people. Glory be to God the father, for the grace and truth manifested in Emmanuel, the son of thy love, the prophet whom thou didst anoint with the holy ghost without measure.

We bring praise to thine altar, father all glorious ! for divine compassion shewn to a world lying in wickedness. Thou didst send

forth thy son to redeem men from the curse of the law, to proclaim remission of sins, to deliver us from the wrath to come, to abolish death, and bring life and immortality to light. Thou hast conferred upon us this glorious privilege to hear the glad tidings of the prince of peace, to be instructed by the son in the father's will, and to have propounded to us the gracious offer of eternal life. We would cheerfully and thankfully embrace the merciful invitations and offered blessings of the gospel. Our eyes see, our ears hear the things, with which kings and prophets desired an acquaintance. May we both value and improve the inestimable advantages we have received, and whilst we piously confess, The lines have fallen to us in pleasant places, and we have a goodly heritage, may we seriously remember it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for us, if we refuse the great salvation which began first to be spoken by the Lord. With unfeigned thanksgivings we accept the unspeakable gift, Jesus Christ, by whom we are inspired with confidence in thy paternal love, and by looking unto whom we learn to consider thee under the glorious and consoling relation of our father, and are filled with full assurance of the riches of thy mercy. May the joy of truly believing ever reign in our hearts. May we obey him with our whole souls, whom we receive as the way, the

truth, and the life. In his steps we desire diligently to tread, and we beseech thee to grant, through him, that we may finally with him be exalted to heavenly glory and happiness.

May the peace of Jesus Christ rest upon the whole earth ; may his kingdom be extended, and established, and rule over all. Where ever christianity is planted, may it be watered ; may the gospel shine to the remotest ends of the earth, and spread knowledge and comfort, righteousness and peace. May the cheering rays of the sun of righteousness penetrate to the north and the south, the east and west, and all flesh approach with acceptance thine holy altar. May the voice of Jerusalem, who bringeth good tidings, be lifted up with strength ; and while the cities of Judah behold their God, may the earth be filled with the knowledge of the Lord. Blessed be the God and father of our Lord Jesus Christ, who hath blessed us in him with all spiritual blessings in heavenly things ; who hath granted unto us, to enjoy the day which the patriarchs foresaw, the prophets foretold, and the righteous men of the earth desired to see.

Hosanna to the son of David, who comes in the name of the highest to save us ! Glory be to God, that there is peace on earth, and good will exhibited from heaven to children of men ! Hallelujah, salvation, and glory, and honour, and power unto the Lord our God ! Amen.

FOURTEENTH PRAYER.

Night.

O THOU, who knowest my down sitting and my uprising, who compassest my path and my bed, and art acquainted with all my ways ! Let my thoughts instruct me in the night seasons, whilst others sleep, and grant me profitable and pleasant communion with thee upon my bed. Forgive all my sins, and save me from the doom of the unprofitable servant and the disobedient children of the kingdom, who are cast into outer darkness. Be thou a light to me amid all the gloomy and disconsolate appearances of this troubled life, and hereafter receive me to the heavenly city, where is no night, and the inhabitants need no candle, neither light of the sun ; because thy glory doth lighten it, and the lamb is the light thereof.

In mercy look on those, to whom wearisome *nights* are appointed ; who, when they lie down, say, when shall we arise, and the night be gone ; who are full of tossings to and fro unto the dawning of the day. Compose their minds ; banish their fears, and grant them what I ask for myself and dear friends, quiet sleep in the season of it. Vouchsafe unto my soul the rest thou bestowest on thy children ; at death may I sleep

in Jesus, and in the morning of the resurrection may I awake to behold the face of the sun of righteousness, and enjoy the light of thy countenance without interruption and without end. Amen.

FIFTEENTH PRAYER.

Sun-rise.

ALMIGHTY God ! The heavens declare thy glory. In them hast thou set a tabernacle for the sun. Him hast thou appointed to rule the day. How glorious are thy works which we behold ; yet they shall perish and thou shalt endure. O Lord ! thou stretchest out the heavens like a curtain ; thou coverest thyself with light as with a garment ; enlighten my eyes with the pure light of thy commandments, and may the day star, with saving influence, arise in my heart.

Thou causest thy sun to rise on the evil and on the good : How great is thy mercy upon the children of men ! My voice, O Lord, shalt thou hear in the morning ; in the morning will I direct my prayer unto thee, and look up. Make my path like that of the just, which, as the shining light, shineth more and more unto the perfect day : and preserve me safe to that heavenly region, where the righteous shine forth as the sun in the kingdom of their father.

Our father, who art in heaven ; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil . For thine is the kingdom, and the power, and the glory, for ever. Amen.

SIXTEENTH PRAYER.

Noon.

UPON thee, O Lord ! will I call ; evening, morning, and at noon will I pray, and cry aloud for thy salvation. Thou hast set a tabernacle for the sun in the heavens, and there is nothing hid from the heat thereof. Although he now rejoiceth as a strong man to run a race, yet at thy command he is made to stand still. Whilst we adore thy power manifested in the motions of the heavenly bodies, we praise thy goodness for all the precious fruits brought forth by the sun, and for its cheering influences upon our minds. Truly the light is sweet, and it is a pleasant thing for the eyes to behold the sun. In the midst of our enjoyments and pursuits may we remember that the time of darkness approaches. With becoming diligence may we work the works of him who sent us into the world while it is day, knowing that the night cometh, when no man can work.

SEVENTEENTH PRAYER.*Evening.*

O THOU, who makest the outgoings of the morning and evening to rejoice ! Thou art now stretching out the shadows of the evening ; may thy hand still be upon me for good. Be thou unto me as the dew upon the grass. Thou hast been my helper through the day ; under the shadow of thy wings I will repose myself ; yea, I will lay me down in peace and take my rest ; and when I awake, may I still be with thee. Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice.

EIGHTEENTH PRAYER.

The hour of death.

GOD of my life ! Thou hast brought me to the gates of death, and to the sides of the pit. I have no power over the spirit to retain it. Let me know what it is to depart in peace and sleep in Jesus. My outward man decays ; strengthen me in the inner man. The hour of my departure draweth near : O let me die in comfort and hope. Let me inherit thy gracious promises : my labours and sorrows on earth are fin-

ished. Father, unto thy hand I commend my spirit. I know in whom I have believed. Lord Jesus, receive my spirit, and grant that where thou art, I may be also. Give me thy light, now that I sit in the shadow of death. And now O Lord, what wait I for? truly my hope is in thee.

NINETEENTH PRAYER.

Birth Day.

ALMIGHTY creator and preserver of mankind! Through thy help I continue to this time. I desire to number my days and years, so as to apply my heart to wisdom. Thou art he who took me out of the womb; thou didst make me to hope when I hung on my mother's breast; from infancy I have been cast on thee. That portion of my life which remains, may I spend in thy fear and to thy glory. Never leave nor forsake me; and in the hour, when strength shall fail, may not my faith and trust in thee fail also. Assist me to finish my course with diligence, patience and resignation. When thou shalt take me out of the bowels of the earth, in the glorious day of thy power, may it be to live with thee, and to rejoice in thy presence, that I can die no more.

PRAYERS ADAPTED TO CIRCUMSTANCES.

FIRST PRAYER.

Sickness.

ALMIGHTY creator of man, by whom he is fearfully and wonderfully made ! I desire humbly to own and to reverence thy hand in my present affliction. May the fruit of my bodily suffering be to make my heart better, and to lead me more justly to value health and strength, and to employ them to better purposes than I have done, if this sickness shall not be unto death.

With submission to thy will, I pray for the removal of my disorder, and for the perfect restoration of my health. Endue me with resignation, patience, and meekness under the pain of disease, and the irksomeness of confinement. Above all, prepare me for the event of death. I know that, at the appointed time, I must be brought down to the grave. If this time draweth nigh, dispose me seasonably to make due preparation for my great change, and when removed hence, may I find an entrance into that world, where the inhabitant shall no more say, I am sick.

May no increase of pain produce repining, or draw from me any inconsiderate prayer. Into

thy hands I commend myself, desiring to be numbered with those who love thee, and to find by experience all things, and this sickness especially, working my spiritual good. Shew unto me how I must prepare to die, and grant me success in performing the duty. Through the wilderness of this world let me ever bless thee for the manna and the rock. On the brink of Jordan let thy promises be precious. In the last hour let my faith be strong, and grant me to ascend into thy blissful presence, in the chariot of love and praise. Even so. Come, Lord Jesus, come quickly. Amen.

SECOND PRAYER.

Bereavement.

O THOU, who hast appointed unto all men once to die ! Who hast said to the children of men, Dust ye are, and to dust ye shall return ! Sanctify unto us the bereavement of thy righteous providence, which fills our hearts with grief, and our eyes with tears. Humble us under this chastisement, and awaken us to new diligence in doing the things which we find to do. We would not repine under the rebukes, nor censure the proceedings of thy righteous providence ; but submissively say, The Lord hath given, the Lord hath taken away ; blessed be the name of

the Lord. Grant us such composure of mind under this and every occasion of sorrow, that we may be fit to receive the consolations of religion. May we learn not to put far from us the evil day, but wisely consider our latter end. Wean us from all inordinate affection to the things of this transitory life. Since these earthly bodies are but tabernacles, may our thoughts be fixed on things above, on things spiritual and eternal.

May we prosecute with activity our christian course, and so live that the day of our death shall be much better than the day of our birth. Whilst we sojourn here, wilt thou prepare us for all circumstances and events. Assist us to adorn by meekness, and sustain with fidelity, every situation in which thou shalt call us to act and to suffer. May a consciousness of our own integrity, a well grounded sense of thy favour, and the firm hope of everlasting happiness support us under all the evils of life, and arm us against the fears of death. Thou gracious monitor ! may we so attend to the design of thy fatherly chastisement ; so earnestly look to the author and finisher of our faith, as that we may be stedfast and immoveable, and abound more and more in the work of the Lord.

Sanctify to all men the bereaving allotments of thy providence, and every afflictive trial of their condition. Enlighten, renew, and comfort the sons and daughters of adversity every where,

and perfect them through suffering. Unto him, who died, that we might live, and who wept, that we might rejoice, be glory for ever. Amen.

THIRD PRAYER.

Poverty.

O THOU, who distributest thy blessings among men, as it seemeth good in thy sight ; who makest poor and makest rich ; who bringest low and liftest up ! Give me asquiescence in the allotments of thy providence. Thou hast seen fit to exercise me in a state of poverty ; to place me in a mean condition, and deny me the conveniences, and many of the comforts of life. But thy good providence has preserved me hitherto, and, amidst my wants, given me liberty, much health, and the sympathy and assistance of friends. I would be grateful for what I enjoy, and not indulge discontent on account of those things which thou in wisdom withholdest. Direct me in the use of honest means to obtain a more comfortable subsistence ; and yet thy will be done. Thou knowest if greater plenty may prove a snare and temptation. Make me perfect in my submission ; cleanse my heart from sinful affections and grant me to be rich in faith, and make me an heir of thy holy promises. Whilst I am poor, wilt thou preserve me from

every unlawful method of supplying my necessities, and from taking thy name in vain. And may I never feel envy at the sight of the rich and the great. May I choose rather to endure every bodily hardship, than to suffer the evil of spiritual poverty. Wilt thou support me in uprightness and with dignity, whilst my indigence continues. Invigorate my industry in the occupation thou hast assigned me, and grant me favour in the minds of the wise and good. May the example of Jesus, who was despised of men, who endured hunger, thirst, and cold, and had not where to lay his head, reconcile me to my condition. It shall be enough, O Lord ! if I can but hold fast my integrity. Clothe me with a meek and humble spirit ; feed me with the bread of religious wisdom ; make me rich in spiritual and incorruptible blessings ; and may thy grace be with me, through the mediation of thy dear son. Amen.

FOURTH PRAYER.

Prosperity and Affluence.

BOUNTIFUL benefactor ! All that man possesses or enjoys is the gift of thy munificence. To thy sovereign goodness I am indebted for all the advantages of my condition. Thou hast

furnished me with the goods of this world in abundance, and thence with the means of increasing my own and the happiness of others. Preserve me from being high minded, and trusting in uncertain riches. Teach me to employ my substance in a rational and useful manner ; as a good steward, to minister thy gifts to others ; and to become rich in good works. Direct me in the most effectual way to relieve the poor, the sick, and the wretched ; to vindicate the cause of innocence ; and to serve the interests of liberty, the dissemination of truth, and the advancement of virtue and publick happiness. In all my communications to the necessities of individuals or society, preserve me from the weakness and guilt of pride and ostentation, and let me give not grudgingly or by constraint ; but with that cheerfulness which thou approvest. If in thy providence I am to be deprived of temporal advantages, wilt thou prepare me to meet the change with resignation. May I receive all events, whether prosperous or adverse, with composure and dignity, and by my spirit and deportment honour my maker in vicissitude. And whenever thou shalt call me from this state of change and trial, and my soul shall be required, wilt thou admit me to participate in the riches of that inheritance which is promised to the saints.

Although I read of alms and prayers which ascended up for a memorial before thee, yet I

plead neither for acceptance with thee, but only on thy mercy in him, who, though rich, for the sake of men, became poor. Of his gold may I partake, with his raiment may I be clothed, and may he anoint mine eyes, and open them to discern the exceeding riches of his grace ; through whom may God in all things be glorified. Amen.

FIFTH PRAYER.

Travail.

ALMIGHTY former of the human body, and father of spirits ! I have had much experience of thy parental goodness in every stage and condition of life. Continue thy mercies, and more particularly strengthen me in the hour of approaching travail. When the sorrows of my heart are enlarged, wilt thou bring me out of my troubles, and make haste for my deliverance. Shorten my pains ; perfect my patience ; and suffer me not to sink under the weight of my distresses. Vouchsafe thy gracious presence in the approaching season of peril. In the moment when my strength and heart shall fail, be thou the strength of my heart. Hear me, O Lord, of thy loving kindness, and turn unto me in the multitude of thy mercies. According to thy righteous sentence I must bring forth children in sorrow. Save me in child-bearing, and when

my anguish shall no more be remembered for joy, that a child is born into the world, may I continue in faith, charity, and holiness, with all christian sobriety. May not the branch be withered or cut off, but let us both live before thee, to offer our sacrifice of thanksgiving and pay our vows unto the Lord. Amen.

SIXTH PRAYER.

Widowhood.

O LORD, thou givest and thou takest away ; thou liftest up and castest down ! Thou hast taken from me the husband (or wife) of my affectionate choice ; my support and comfort under the labours and anxieties of this mortal life. I desire to repose myself under the care of thy good providence, assured that I can never be destitute whilst thou art my helper, or miserable, having thee for my portion. Whatever outward blessings thou mayest be pleased to deny me, may I never be deprived of the comfort of thy love. Provide me with friends to assist me in my exigencies, and to manage my affairs with integrity and discretion. By painful experience thou hast taught me what instability attends earthly enjoyments ! Give me grace to behave with propriety, and suitably to my condition. And so may I act at all times, as to be able

to look with comfort to thee as my friend, my father, my life, and my health ; my rest, and my joy. Under the chastisement of thy holy hand I desire to submit to thy directions ; to refer to thee my actions ; and resign into thine hands all my interests in time and eternity. Amen.

SEVENTH PRAYER.

After Burying a young Child.

O THOU who knowest what is best and fittest for us ! To thee we resign our child, wishing to say in the true spirit of resignation, the Lord hath given, the Lord hath taken away ; blessed be the name of the Lord. Thou hast united us to our children by a peculiar tie. For them we rise up early, and sit up late, and eat bread with carefulness. Thou hast urged us to the fulfilment of our parental duty, by a speedy and powerful instinct, as well as by arguments of reason and religion. Thou hast made our children to be our dearest earthly possession. Console our sorrows under a bereavement that touches our hearts with grief, but does not impair our respect for thy decrees. Thou hast, with the arrow of death, taken from us our beloved child. We resign its body to the grave, and its soul to the disposal of thine infinite mercy ; to be ministered unto by thy angels, to be

guarded by thy hand; and, if it so please thee, to inherit the benediction of Jesus Christ, and be received into the arms of his saving love.

Teach us to do and bear thy will, and to draw instruction from the adversities of life. May we never despise thy chastenings, nor faint when rebuked of thee. Inspire us with just convictions of the vanity of human life, and the uncertainty of earthly comforts. May a growing persuasion of thy power and our weakness, of thy wisdom and our folly, cause us to walk before thee in all humility, and restrain us from presumptuously attempting fully to explain the unsearchable mysteries of thy government. We desire always to wait quietly for thy salvation; and we pray, that in the multitude of those sorrowful thoughts which now overwhelm us, thy comforts may be at hand to support and comfort our spirits. We have had fathers of our flesh, who corrected us and we gave them reverence; and we believe there is much higher reason for subjection to thee, the father of spirits. May all thy chastisements yield unto us, the peaceable fruits of righteousness, through Jesus Christ, in whom we rejoice as our merciful high priest, the same yesterday, to-day, and forever. Amen.

EIGHTH PRAYER.

In a grave yard.

ETERNAL Jehovah ! the dwelling-place of man in all generations ! We are in thine hands as clay in the hands of the potter. Thou madest us at first according to thy will, and breathedst into us the breath of life. Thou takest away our breath, we die, and return to our dust. Thou bringest men into existence ; thou settest the solitary in families, and at pleasure dissolvest the connexion. Thou hast appointed our short time on earth, and ordained the uncertainty of our continuance here. Solemnized by these thoughts, which are verified in the scene before me, I pray, teach me the measure of my days, O thou maker of my frame ! As there is no abiding here, may I improve my time and talents, opportunities and privileges, to the best ends and most valuable purposes. Bring me to this home, appointed for all living, with their peace, who love thy law ; and with their faith who exclaim, come Lord Jesus, come quickly.

I know, O Lord, thou wilt bring me to the grave, and that I must soon be numbered in the congregation of the dead ; become a monitor to survivors ; and have no more a portion in any thing that is done under the sun. Grant, O my

God, that my work and my time may keep pace; and that when I have no more time to live, I may have no more to do on earth. O grant me to lie down, and submit to the stroke of death with inward peace; and in the full joy of believing, that after worms and clods of dust have covered my body, I may in my spirit rejoice before Christ my salvation. Preserve me from living one hour, one moment, unconcerned about those things which belong to my future being. I now covenant with thee, God of my life, to renounce the vanities of this sinful world; resign myself to thy will; imploring the presence of thy good spirit at all times, and especially when I am called to conflict with the king of terrors. Vouchsafe to me, thine unworthy servant, to sleep in Jesus and to be found at his right hand, in that last day, when thou wilt recompence to every one according to his deeds.

And now unto the infallible judge of sincerity, and source of every perfection and excellence, be praise; and may his peace, which passeth all understanding, keep my heart and mind, through Christ Jesus. Amen.

NINTH PRAYER.

A Prayer at Sea.

INFINITELY powerful God! who hast laid the foundations of the earth, established the

clouds above, strengthened the fountains of the deep, and given to the sea its decree, that it should not pass thy commandment. Thou art inviting us to behold thy works and thy wonders in the great deep. How great art thou whom the winds and the seas obey ! Yea, the stormy winds fulfil thy word. Grant us thy preservation in the perils of our voyage ; deliver us out of impending distresses ; make the storm calm before it shall have swallowed us up ; and bring us to the desired haven. Whatever just fears, and uneasy apprehensions may arise in our hearts, in the hour of danger, may they not soon wear off and leave us thoughtless and secure ; but may the impressions of thy power, and the experience of thy goodness, unite to give us an abiding sense of our religious and moral obligations. Renew us in the moral image of him to whom all power is given, both in heaven and earth, and who justified the most unlimited confidence of his disciples, when he rebuked the winds and the sea, and there was a great calm. With faith unwavering may we adhere to our divine saviour. May the hope which his gospel excites serve as an anchor to our souls, both sure and steadfast. Rebuke, we beseech thee, all our tempestuous passions, and say effectually by thy grace, to every murmuring thought, Peace, be still ; and when in temptation we call for thine

holy aid, wilt thou deliver us from the overwhelming danger. By all the scenes brought to our view ; by every occurrence, and especially by our continual experience of thy saving mercies, may we be furthered in our progress toward the haven of eternal rest.

Preserve us from being tossed to and fro, and carried about by every wind of doctrine. Guide us by the spirit of thy wisdom during the whole of our passage through the duties and dangers of time, and when the sea shall give up the dead therein contained, and the assembled race of Adam shall receive judgment according to their works, may our names be found written in the book of life. Amen.

TENTH PRAYER.

*A prayer, conceived in scripture language, taken from
Architecture.*

ALMIGHTY God, the builder of all things !
Of old hast thou laid the foundation of the earth
and the heavens are the works of thy hands. We
address ourselves to thee in the name of Jesus
Christ, the precious corner stone, which thou
didst lay in Zion. We pray that as lively stones
we may be built up in him a spiritual house.
Yea, build us, we pray, in the most holy faith

for an holy habitation of God through the spirit. By all our conversation may we mutually edify in love. Thou hast endowed us with an eye to perceive the beauty of thy works, and with a hand to labour. In the exercise of these, and all our faculties, may we glorify thee, and finish the work assigned us to do. May we be fitly framed together in the holy building of thy church, growing unto a holy temple in the Lord. When thou shalt call us to resign these tabernacles of clay, may we enter the house not made with hands, eternal in the heavens. Amen.

TEN PRAYERS.

FIRST.

Prayer against error in our religious principles.

FATHER of lights ! In the name of him who descended from thee, and is himself the truth, I beseech thee to direct and quicken my search after knowledge, and lead me to embrace the faith once delivered to the saints. Preserve me from being carried about by every wind of doctrine, and deliver me from the dominion of every lust and prejudice that may hinder my clear discernment. I would wholly resign myself to the guidance of thy spirit, and the teachings of thy word. Suffer me not to go astray from the truth as it is in Jesus. Wilt thou convince me of my errors in whatsoever pertains to thy worship and service, or concerns the happiness of my soul. Deliver me from the influence of those affections and interests which lead to the approbation of falsehood. Whatsoever truth thou shalt discover may I receive it in love, obey it from the heart, practise it in all my life, and always profess it without being ashamed.

I implore thy pity on all who have erred from the right way, and pray that I may resist them with due meekness and compassion, sensi-

ble of my own liableness to err, and that they may be brought to the knowledge of the truth, and be saved.

SECOND.

Prayer against temptation to sin.

O THOU, who canst not be tempted with evil, neither temptest any man ! I beseech thee to deliver me from all the devices of satan, by which he would gain the advantage over me, and draw me into sin. Rescue me from the assaults of every spiritual enemy. I desire to have no fellowship with the unfruitful works of darkness ; strengthen my purposes of resisting every sin. May no motions of disobedience to thy law, arising in my mind, or evil influences from without, subdue my resolutions of obeying thy will. In every conflict with temptation, may the purity of my mind dictate the exclamation, How shall I do this great wickedness and sin against God ? Suffer me not to be led away with the error of the wicked, and to fall from my own steadfastness. Renew my inward man day by day, and let me not ever be tempted above what I am able to bear. Never leave nor forsake me, O Lord, my strength and my salvation ; but grant that in every conflict with my spiritual enemies, I may come off conqueror,

through him that loved me, whose faith and constancy may I imitate, that nothing may be able to separate me from the love of God in Christ Jesus, the captain of my salvation.

THIRD.

Prayer under provocation and injury.

BLESSED Jesus, thou prince of peace ! When thou wast reviled, thou didst not revile again. Though mocked and scourged, thou didst not cry, nor strive, nor cause thy voice to be heard in the streets ; in thy name I implore almighty aid to deliver me from the workings of the carnal mind, and those lusts which war in my members. I pray for a resemblance of thee in thy meekness, and ask the forgiving love of heaven on those who do not shew me justice or mercy. I desire to bless those who curse me, and give place unto their wrath ; for vengeance, O Lord, is thine ; and yet lay not the sins of mine enemies to their charge.

FOURTH.

Prayer against intemperance.

FATHER of mercies ! Let thy holy spirit help mine infirmities. Conscious from experience of the strength of my lusts and the ineffica-

cy of my resolutions to resist them, I implore divine succour. Thou art a discerner of the thoughts ; art my witness that the thing I would not, that I do. Deliver me from my bondage. Subdue my appetites. May not the table nor the cup be any longer a snare to me. Give me to hunger and thirst after righteousness, and to account it my meat and drink to do thy will. Teach me the denial of all worldly lusts, and to live soberly ; to lay aside the sin which most easily besets me ; to mortify every fleshly lust which wars against the soul ; to hate the very garment spotted with the flesh ; to have no more fellowship with the unfruitful works of darkness. Turn thou me, O Lord, and I shall be turned. Make haste to help me, O Lord, my salvation, for I do not utterly forget thy commandments. To my prayers may I join deep remorse for the past, and resolute watchfulness for the future ; that being no more like the beasts that perish, I may keep under my body, through Jesus, my saviour.

FIFTH.

Secret sorrows.

O THOU, who knowest what is in darkness ; before whose eyes all things are naked and open ; who seest in secret, and triest the reins of the children of men ! I fly unto thee for support and

comfort under the troubles thou hast laid upon me. Remove thy rod, consider my weakness, and grant me the joy of thy salvation, by Jesus Christ, the merciful and faithful high priest.

SIXTH.

A troubled spirit.

My heart is oppressed with fear and horrid dread, lest my portion is decreed among the reprobates. Compassionate, O Lord, my sorrow and dejection of mind. I confess, my sins have deserved more grievous punishments than I feel, and that it would be impossible for me to abide, if thou should mark iniquities. I betake myself to the throne of thy grace : I plead thy gracious promises and the wonderful expressions of thy love and mercy. Thou hast invited the weary and heavy laden to partake of mercy. Receive me, thy sorrowful suppliant ; relieve me, and revive me. Speak peace to my oppressed soul ; forgive my despairing thoughts ; accept my saviour's intercession ; heal the wounds of my spirit ; cleanse me from all my sins, and grant that I may yet serve thee with a quiet and cheerful heart. Thou knowest that I am full of fears and suspicions ; indisposed to do my proper business ; that the things once easy are now difficult, and difficult things seem impossible to be

done. I am hindered in the course of christian duty by an unaccountable sadness of spirit. My soul is cast down and disquieted within me. When I say, my bed shall comfort me, thou scarest me with dreams. O thou, who rememberest my frame, remove my disease whether of body or mind. Speak the word, and I shall be whole. Whether thou art afflicting me in punishment for past sins, or to restrain me from sinning in future ; whether to make me humble, or exercise my patience and trust in thee, enable me to do and suffer thy will. Preserve me from delusion ; direct to the removal of my doubts ; send me some prudent spiritual guide. And grant unto me that strengthening thou didst afford unto my blessed saviour, when on the cross, in the anguish of his spirit, he exclaimed, My God, my God, why hast thou forsaken me ! For the sake of thy compassion in him, who bore my griefs, and carried my sorrows, cause me to rejoice before I shall go hence to be no more seen.

SEVENTH.

Losses.

O THOU who makest rich and makest poor ! I said in my prosperity, I shall never be moved. Surely man knoweth not what shall be on the morrow. Thou, O Lord, hast taken away my

substance. I know not how to be abased and suffer need. Deliver me from that worldly sorrow which worketh death. I would embrace with contentment the disposals of thy righteous providence; but I find in my heart anxious thoughts about life; asking, what I shall eat and drink, and wherewithal I shall be clothed. I beseech thee to remove the dejection of my mind, and excite and bless my endeavours to provide for my future support. Obedient to the counsel of thy holy word, I desire to seek now the kingdom of heaven, and durable riches; and whatever thou shalt be pleased to add unto me of thy bounty, may it work together with this adversity for my spiritual good. Through thine aid I will look less to the things temporal, considering that a man's life consisteth not in the abundance that he possesseth. Grant that my disappointed hopes and unsuccessful designs in this world, may lead me to seek and finally obtain the better and enduring substance in heaven.

EIGHTH.

Profligate children.

O THOU, in whose hands is the soul of the parent, and also the soul of the child! I have nourished and brought up children, but they have rebelled against me. Yea, they have re-

belled against thee, O father in heaven ! They have trampled on thine authority, and despised thy laws. They do not remember thee, their creator, in youth. I confess my neglects in their education, and fear they have often made themselves vile, when I restrained them not. What shall I now do for them ? How shall I help them ? How shall they recover themselves out of the snare of the devil, who are taken captive by him at his will ? Instruct me what I shall do. Vouchsafe to enlighten their dark minds ; to soften their hard hearts ; to conquer their stubborn wills ; to give them repentance unto life. Hear my intercession. Have compassion on me, for my son lieth at the point of death, spiritual death, and everlasting destruction ; and grant that I may speedily come before thee, with thanksgiving and praise, that my children were dead, but they are alive again ; they were lost, but are found.

NINTH.

Infidelity of friends.

MERCIFUL God, the witness of all our sorrows ! Mine own familiar friend, in whom I trusted, hath lifted up his heel against me. Had it been an enemy that reproached me, I could have borne it : had the proud magnified himself against me, I would have hid myself from him.

But it was mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Surely the heart knoweth its own bitterness. Mine has been the joy with which a stranger doth not intermeddle ; but now I am hated without a cause. Wilt thou, O Lord, plead my cause with them that strive with me. Grant me to exercise a meek and quiet spirit. Relieve me under the infirmities of nature. Raise me up friends who shall never stand afar, but love at all times and above every thing else. I pray that I may always continue to be thy friend, O God, who art more and better to us than any earthly connexions.

TENTH.

Apprehensions of death in active life.

OUR times, O God, are in thy hands ! O take me not away in the midst of my days. Hear my prayer, O Lord, and give ear unto my cry. Spare me, that I may recover strength, before I go hence, and be no more. In the language of him, who suffered for me, leaving an example, I would say, Father, if thou be willing, remove this cup from me ; nevertheless, not my will, but thine be done. If this my sickness be unto death, I commend to thy mercy my family,

and all my dependents. Father of the fatherless, helper of the friendless, and husband of the widow ! May thy kind providence be their stay and support in this world, and thy peace and love their inheritance in the world to come. Graciously provide for their wants ; protect them from injury ; counsel them under every perplexity ; and may they never, by disobedience, forfeit thy fatherly care. And now, if I be no more in the world, keep those, holy father, whom thou hast given me ; sanctify them through thy truth ; and grant us a happy meeting in thy glorious presence above, through the infinite riches of thy grace.

PRAYERS ADAPTED TO CHARACTERS AND RELATIONS.

FIRST PRAYER.

The awakened sinner.

O MY God ! I am ashamed, and blush to lift up my face to thee. Mine iniquities are increased over my head, and my trespass is grown up unto the heavens. I have erred exceedingly, and have not observed thy commandments. I have slighted thine absolute authority, and rebelled against thee, my rightful sovereign. The laws which I have violated are holy, just, and good. O preserve me from being fatally and finally hardened and blinded. I am convinced of the sinfulness of sin, the vileness of my heart, the abominations of my life, the vanity of this world, the worth of the soul, and the awfulness of eternity. Let not unbelief and lust any longer prevail against my convictions. My heart is corrupt, but I cannot renew it. It is defiled, but I cannot cleanse it. In thee, O Lord, is my hope. Create in me a clean heart ; renew in me a right spirit. I see my duty, but am faint, when I think of doing it : I see my danger, and yet run headlong into it. I foresee

death and judgment, without redeeming my precious moments.

O raise me from this death of sin to a life of righteousness. I find a law in me, that when I would do good, evil is present with me. Wretched man that I am, who shall deliver me? I repent of my wickedness, and pray that the thoughts of my heart may be forgiven me. O! deny not the help thou hast encouraged me to ask. God be merciful to me a sinner.

I have often violated thy sacred laws. My affections and pursuits have been alienated from thee. I have cast off thy fear, and restrained prayer. I have profaned thy name, and mocked thee in thy sanctuary; drawing nigh with my mouth, whilst my heart was far from thee. I humble myself before thee for the pride of my heart, for the falsehood and deceit of my life. How often have I been a partaker of other men's sins, and emboldened them by my example! I have forgotten the one thing needful. I have pursued the pleasures of sin, which continue but for a season, and have nearly destroyed myself. Accept my humiliation before thee, and grant me to say from experience, With thee there is mercy and forgiveness, and in thy right hand there is plenteous redemption. Impute not my trespasses; receive a returning prodigal. Blot out my transgressions; give me repentance unto life; save my sinking soul. Help, Lord, or

I perish. Deliver me from the power of my sins ; and O ! that I may not find these emotions of contrition, with which I am exercised, like the morning cloud and the early dew.

Lord of life ! Cut me not off from the land of the living, until I am fit for death and judgment. Spare me to bring forth fruits meet for repentance. May not the religious impressions of this moment ever be obliterated from my heart. I condemn myself : do not thou condemn me. Hear me speedily ; hide not thy face from me. Quicken me for thy name's sake. Forsake me not utterly, for I do not wholly forget thy statutes.

And now my whole reliance is on thy mercy in Jesus Christ, whom thou hast appointed to be the saviour of sinners, even the chief of them, who died for the ungodly, our only mediator and advocate. Amen.

SECOND PRAYER.

Backslider.

I COME before thee, righteous Lord, who art of purer eyes than to behold evil, and canst not look on iniquity ! I come before thee with shame and blushing. I have cast thy law behind my back ; yet I do not utterly forget thy statutes. Iniquities have taken hold of me ; my heart faileth. If I should justify myself, my

own mouth would condemn me ; if I should say, I am perfect, it would prove me perverse.

My backslidings are many ; wilt thou mercifully heal them ? I return unto thee ; wilt thou receive me graciously ? I have yielded to temptation ; I have departed from thy ways. I have incurred thy just displeasure, and abused thy goodness.

My hope of pardon is in thy mercy.. My hope of healing and recovery is in thy power. Wilt thou gird up the loins of my mind ? I will wait on thee ; renew thou my strength. Let not my mind again be corrupted from the simplicity that is in Christ.. Suffer me not again to be led away with the error of the wicked, and to fall from my steadfastness.. Let me not be hardened through the deceitfulness of sin. Henceforth I would resolve to take heed to my ways.. Wherein I have done amiss, I will do so no more.. Hear my groanings, O Lord. I am weak ; wilt thou strengthen me with might by thy spirit in the inner man.

And now unto him, who is able to do exceeding abundantly, above all that I can ask or think, according to the power that worketh in me, unto him be glory, by Jesus Christ, throughout all ages. Amen..

THIRD PRAYER.

The religious professor.

ALMIGHTY God, our saviour, and specially the saviour of those who believe ; who wilt have all men to be saved, and come to the knowledge of the truth ! I desire to adorn thy doctrine in all things. I have avouched thee to be my God, engaging to walk in thy ways, to keep thy commandments, and to hearken to thy voice ; and I humbly trust my heart was sincere in consenting to thy holy covenant. I have confessed thy son before men, and publicly acknowledged my reception of his testimony. It is my earnest prayer, that I may walk worthy of the christian vocation, and may not appear outwardly righteous unto men, while within I am full of hypocrisy and iniquity. Grant that I may give evidence to myself and others of being a near relation of Jesus Christ by doing thy will. Having engaged to be thine, I desire in future to cleanse my ways with circumspection, by taking heed to them according to thy word. May it never reproachfully and justly be inquired, What dost thou more than others ?

Preserve me from returning any more to folly, and may I abide in the word, and abound in the work of the Lord. Enlarge my spiritual desires. Strengthen my holy resolutions. Es-

tablish my righteous purposes. Increase my love. Raise my affections from earth to heaven. Grant that I may hold fast the testimony of a good conscience, partake of the spirit of my holy calling, and behave as becomes the purity of the christian hope.

Thou knowest I have made as yet but little proficiency in the virtues of the christian life. I have cause to be ashamed of much wavering, inconstancy, and weariness in my christian course. Make me more diligent, zealous, steadfast, and immoveable, and raise me to such a character as befits the excellent rules, the perfect examples, the precious promises, and infinite grace of the gospel. May I live unto the Lord Jesus, who died for my sins, rose for my justification, and is now set down at thy right hand, where he ever liveth to make intercession for his people. In him may I at last be found; having the righteousness which is through faith, and by him be conducted to glory and immortality. May the grace of Jesus Christ ever be with me. Amen.

FOURTH PRAYER.

Parents.

CREATOR of men, and source of wisdom and happiness! Thou hast given to us children, and we entreat thee to enable us to train them

up in the way they should go. By every promising method may we seek to form in their tender minds true principles, and to teach them in early life the remembrance of thee, their creator. Increase our solicitude to set before them an example of a holy and religious life. May the incorruptible seed of divine truth be sown in their hearts, so that they may early partake of a divine nature, and bring forth in life the fruits of righteousness. Defend them, we pray thee, against the evils and temptations of this world, and may they not be led away by wicked customs and corruptions.

Whatever besides thou mayest deny, grant us to see them walk in the truth. Let their path before them be straight. May they set their hope in thee, and never forget thy works, or thy words. Resigning them to the disposal of thine infinite goodness, we beseech that we and they may glorify thee, our common parent, and the father of all, through Jesus Christ.

FIFTH PRAYER.

The child.

O LORD! Thou art my father and my God; early will I seek, praise, and exalt thee. I bless thee for those tender ties which bind me to my parents, and for all their care and kindness, dur-

ing the feeble and dependent state of infancy. May I always render unto them the honour and obedience, which are well pleasing unto thee. Increase my love and gratitude to them, and assist me to discharge my filial obligations with a dutiful heart. I would submit myself to their friendly and affectionate guidance, nor cause them tears by any perverseness and disobedience. When I reflect on the unabating love and tender solicitude of my earthly parents, I rejoice in the belief, that thou art my father in heaven, and pray that I may never willingly offend thee.

Prolong the life and health of my parents. Have compassion on their infirmities, and forsake them not when their strength fails. Uphold them by thy right hand, and may their hoary heads be found in the way of righteousness. Be thou their guide until death. Let mercy and goodness follow them all their remaining days, and hereafter admit them to thy presence in the heavenly world.

Blessed guide of my youth ! Give me grace to understand and seek after thee in early life. As I grow in years and stature, may I grow in wisdom and goodness. Make me useful in the world. Preserve me from being led away by bad examples. Make me a follower of such as are good. O pity my infirmities, and remember not the sins of my youth. Wilt thou guide

and govern me, and keep my heart in thy fear and love. Suffer me not to walk in the foolish counsel of my own heart. Direct all my ways to please thee, my father and my God. I pray through Jesus Christ, who was an example to the young, being subject to his parents, increasing at once in wisdom and stature, and in favour with God and man. May I walk as he walked; and finally be exalted with him. Amen.

SIXTH PRAYER.

The scholar.

O THOU, who art light; a God of knowledge, who canst not be taught by any! Who hath been thy counsellor? How unsearchable are thy judgments! O, the depth of the riches both of the wisdom and knowledge of God! Thou givest wisdom to the children of men, and out of thy mouth come knowledge and understanding. Cause me to understand the fear of the Lord, and to know the way wherein I should walk. Unto thee, by whose inspiration I have received understanding, do I cry for heavenly wisdom. Lead me duly to consider the importance of that period of life to which I have advanced, and invigorate my pursuits of useful knowledge. Strengthen my memory; assist my discernment of things which differ; enlarge

my understanding ; preserve me from all error ; and may I become qualified for some useful profession in society.

While I am prospered in my endeavours to gain human literature and science, let my mind be daily enriched with the treasures contained in the holy scriptures, which are able to make me wise unto salvation. Accompany with thy blessing all my efforts to obtain knowledge, wisdom, and holiness.

Whilst my understanding is enlightened, may every good affection be seated in my heart. Bless with every good and perfect gift my parents, guardians, and instructors, who, with so much anxiety, study my improvement. May their fond wishes and expectations be realized, and may the faculties which they now cultivate, be one day employed with success and satisfaction. Grant that, in every step towards manhood, I may hear the voice of wisdom, and so seasonably seek after as to find her. I ask it through Jesus Christ, in whom are hid all the treasures of wisdom and knowledge ; to whom be glory forever. Amen.

SEVENTH PRAYER.

The young man.

KIND author of my being, and fountain of all good influences ! Give me grace to flee those

youthful lusts which war against the soul. Help me to remember and apply those useful lessons which I have learned from parents and teachers, and may I never depart from the good way in which I have been taught to walk. Preserve my tongue from uttering falsehood and deceit, and my hands from committing injustice. Preserve me from all evil and corrupt communications. Direct me in the choice of my companions. Teach me christian sobriety, and defend me against all unchastity in thought, word, and action. Clothe me with the ornaments of a meek, humble, and contented spirit. Dispose me to respect the counsels of age and experience. Help me to avoid every action which I should wish to conceal, and may I keep a conscience void of offence.

Send thy blessing on the family to which I belong. May we enjoy the comforts of mutual affection and assistance in our several stations, and all of us meet finally in the family of heaven.

Bless my companions. In all our social intercourse may we stand in awe, and sin not.

I would cherish dutiful affections toward my superiours and the aged. Prolong their lives and their usefulness, and when they shall have gone the way of all flesh, with thankful hearts for their good instructions and example, may we, their successors, enter into their labours, prepared to sustain every toil, and perform every

duty, which belong to manhood. I pray for these and all other blessings in the name of Jesus Christ, humbly aspiring to be placed in the number of his disciples. Amen.

EIGHTH PRAYER.

The head of a family.

O THOU, who dwellest on high, and yet humblest thyself to behold the things on the earth ! I would resolve, with thy servant of old, As for me and my house we will serve the Lord. Enable me to walk before my charge with a perfect heart, and to behave myself wisely in a perfect way. Assist me to hold in subjection those under me with all gentleness and forbearance. May the different members of this family live in perfect harmony, and may all their thoughts and actions tend to advance their common interest. And having respectively discharged incumbent duties, may we be admitted members of the great family of thy children in heaven.

Wilt thou bless this neighbourhood, and build us up in love. Dispose us to the exercise of mutual charity and forbearance. May we speak truth with each other, and may none covet the greater possessions of his neighbour. Scatter every evil imagination, and strengthen our desires and efforts to please and serve.

Speak peace to those near us, and those afar off,
through Jesus Christ. Amen.

NINTH PRAYER.

The aged disciple.

O LORD ! I have been holden up by thee
from the womb, and in thee do I put my trust.
Be thou my strong habitation, whereunto I may
continually resort. I am as a wonder unto ma-
ny ; but thou art my sufficient refuge. Let my
mouth be filled with thy praise. Thou hast
taught me, O God, from my youth. Cast me
not off in the time of old age ; forsake me
not now my strength faileth. I will hope con-
tinually, and yet praise thee more and more.
My soul shall greatly rejoice, for thou hast re-
deemed it. My tongue shall talk of thy right-
eousness all the day long. Now the evil days
are come, and the years in which I have no
pleasure, let thy comforts fill my soul morning
and evening. Let my hoary head be found in
the way of righteousness, and may I shew thy
strength unto this generation. My strength is
now labour and sorrow. I go down to the
grave. My outward man decays ; strengthen
me in the inner man, and now that my heart
and flesh fail, be thou the strength of my
heart, and my portion forever. Amen.

EXERCISES OF THE COMMUNICANT.

FIRST.

On the Lord's day morning, in the family.

ALMIGHTY creator of heaven and earth, the God of Israel, the father of our Lord Jesus Christ, and the fountain of all our mercies ! We bless thee for the rich abundance of thy gifts, pertaining both to life and godliness. . We are this day called with joy and gratitude to remember and acknowledge all the dispensations of thy providence, designed for the instruction of the human mind, the sanctification of the human heart, the reformation of men's manners, and the salvation of souls. .

When all flesh had corrupted his way ; when men, professing themselves to be wise, became fools, changed the glory of the incorruptible God into an image made like to corruptible man, and, not liking to retain thee in their knowledge, were filled with all unrighteousness ; thou didst then interpose for their redemption : Thou didst choose Abraham and his posterity, encamping about them for their delivery and preservation, and committing unto them the lively oracles of truth.

When thy chosen people forsook thy law,

and by their traditions made the commandment of none effect ; when, instead of bringing forth the fruits of repentance and righteousness, they were wont to plead, We have Abraham to our father : When, for a long season, they had killed thy prophets and digged down thine altars, and thus despised thy goodness and forbearance : When the Jew had become equally inexcusable with the gentile, thou didst, in the fulness of time, send forth thy son, made of a woman, made under the law ; that men might receive the adoption of sons, and a new spirit, whereby they might cry, Abba, father. Yea, thou didst send the seed of promise, and prepare salvation before the face of all people. Thou didst send thy son to save men's lives, to destroy the works of the devil, to purify unto himself a peculiar people, a light to lighten the gentiles, and the glory of thy people Israel.

Known unto thee are all things from the beginning of the world. We adore thy merciful counsel in the sure word of prophecy ; that thou didst raise up holy men, and move them, by the Holy Ghost, to preach before hand the good tidings of salvation. Thou wast graciously pleased early to promise, That the seed of the woman should bruise the serpent's head. Thou didst afterward reveal thy purpose of raising up a prophet, like unto Moses and to the prophets. Thou didst often speak in visions concerning thy

Holy One. We recognise in Jesus Christ the man whose name is the Branch, the Messenger of the new covenant, the Lord our righteousness, and the Desire of all nations.

With adoring thoughts we recal to mind what ancient days beheld. To the fathers thy glory was manifested; the prophets thou didst inspire. Thou didst descend on mount Sinai, and give thy law.

In these last days thou hast spoken unto us by thy son, full of grace and truth. Blessed be the God and father of our Lord Jesus Christ for the spiritual and heavenly blessings received by him. In Jesus thou hast given to the thirsty the waters, and to the hungry the bread of eternal life. With religious awe we would contemplate the miracle of his birth; the works which, after he entered on his ministry, he did by thy mighty power; the gracious words which proceeded from his mouth; the spotless purity of his manners; the benevolent labours of his whole life; the astonishing presages and attendants of his crucifixion and death; the all important morning of his resurrection; and that most interesting day, when he was taken up into heaven, and a cloud received him out of their sight, to whom he had shewn himself alive for forty days, and spoken the things pertaining to the kingdom of God. O grant us an ear to

hear, and a heart to understand the great things of the gospel. God forbid they should ever appear to us as idle tales. Praise waiteth for thee, O God, in Zion, for thy wonderful goodness to the children of men; for thy mercy shewn to the ungodly, the undeserving, the ill deserving. We come before thee this morning with thanksgiving for the wonderful things our ears have heard, and our eyes have read and seen. What mortal tongue can fully speak his praise, who, though rich, for our sakes became poor, that we, through his poverty, might be rich. We will compass thine altar, O Lord, and keep holy day with the voice of joy and praise. Shed abroad thy love in our hearts. Enlighten our minds to know the great things of thy law, and the exceeding riches of thy gospel; and since we have heard of thy salvation, may we hold fast our confidence, and continue in the things we have learned. Purify our hearts by faith; give us the spirit of love. May we grow up unto him in all things, who is the head. Grant us to increase in the knowledge of God; to walk worthy of the Lord unto all pleasing; to be fruitful in good works, and make us meet to partake in the inheritance of saints in light.

O thou most high over all the earth! May the name of Jesus be glorious under the whole circuit of the sun. May his light shine on those

who sit in darkness, and the earth be full of the knowledge of the Lord. Take the veil from their hearts, who are still preserved and beloved for the father's sake, and may the branches broken off no longer abide in unbelief. Wilt thou again walk in the golden candlesticks of Asia. Create peace to those afar off. Bless thine heritage. Save thy people. Feed them also, and lift them up forever. For thine is the kingdom, power, and glory, for ever and ever. Amen.

SECOND.

Before publick worship, in private.

O THOU great searcher of hearts, who seest and knowest all my sins. I have endeavoured impartially to examine and judge myself, that I might not be condemned with the world, but be prepared for the holy exercises of this day. But who can tell how oft he offendeth? Cleanse me from secret and unknown transgressions, from all filthiness of flesh and spirit. I desire a full acquaintance with my own heart, and am afraid of thinking myself to be something, when I am nothing. Open thou mine eyes to see my sins, that I may acknowledge them with due contrition, and become meet this day to partake at the table of the Lord.

My heart condemns me in many things, [*say in what*] and I am depressed with a sense of my unworthiness. When I look back and perceive the errors and miscarriages of my past life, and consider in how small a degree I possess the spirit and temper of the gospel, my heart trembleth for fear. How shall I appear at the judgment seat of Christ, when he shall take vengeance on them who obey not the gospel?

Forgive all my secret sins, of which I am ignorant, and cleanse me from them. Forgive those transgressions, whereby I may have caused blasphemy upon that holy name by which I am called. Accept the renewal I am about to make this day of my vows. Accept the consecration I make of myself to thy service. Take me into thy holy keeping, and grant that, during the religious exercises of this day I may experience no distraction of mind, no vain thoughts, no unkind affections, and my whole deportment may become the religion I profess. Assist me to keep the christian feast with the unleavened bread of sincerity, and may I not furnish occasion for that reproachful interrogation, Friend, how camest thou in hither not having on a wedding garment?

O Lord, give me spiritual wisdom that I may discern what is pleasing to thee, and follow what belongs unto my peace, and let the knowledge and peace of thee, and of Jesus Christ, be

my guide and portion this day, and all the few remaining days of my transitory life ; and when he, who is our life, shall appear, may I appear with him in glory. Amen.

THIRD.

Just before the administration of the ordinance, while the congregation are retiring.

BLESS the Lord, O my soul, who forgiveth thine iniquities, and healeth thy diseases. Thou art now affording me an opportunity of commemorating the sacrifice of the lamb, slain from the foundation of the world. O let me approach the ordinance with that penitence, gratitude, and love which befit this solemn occasion. Direct me into profitable meditations upon what Jesus did, said, and suffered. When I rest on the promise of life, and cherish the hope of salvation, may I consider the efficacy of the obedience and death of the great high priest, knowing that I am redeemed, not with silver and gold, but with the precious blood of Christ.

Shut not thine ears against the prayers to be offered at this time. May this whole church be filled with solemn awe, while they seal their vows of new obedience. Clothe us with the garments of salvation, and let thy banner over us be love. May the dews of thy grace descend,

and wilt thou here command thy blessing, even life forevermore.

FOURTH.

While the bread is breaking.

BLESSED and glorious saviour ! Thou art now manifesting thyself to us by the breaking of bread. Dost thou say unto my soul, Be of good cheer, thy sins are forgiven thee ? May I be one, whom thou rememberest for good, now thou art come to thy kingdom, that I may hunger no more. Who is the man, O Lord, that shall ascend thy holy hill ? And where is he who has clean hands and a pure heart ? But this is the day of the son of man, who forgiveth sins. Let me inherit the blessings of the new covenant and confirm it with me at this table. This is thy body, O saviour, which was broken for us. My eyes behold a crucified redeemer ; let them ever be turned from beholding vanity and sin.

How awful is this place ! yet as is thy majesty, O God, so is thy mercy. Here is the memorial of the bread of God, and the bread of God is he, which cometh down from heaven, and giveth life to the world. May I eat of this bread, digest the word of salvation, and be nourished up to eternal life. May I find access to thee, O father, by that new and living way, consecrated by Jesus the mediator. Amen.

FIFTH.

While the wine is pouring out.

HOLY lamb of God ! Thy blood shed for the remission of sins ! Precious blood ! The blood of a lamb, without spot and blemish ! What penitence and humiliation become the solemn thought ! Drink ye all of it. What manner of love is this ? The new covenant in my blood ! Established upon exceedingly great and precious promises.

Let me take of the cup of salvation, and call on the name of the Lord. Enter not into judgment with thy servant, O Lord ! for in thy sight no flesh living shall be justified. Let me embrace the covenant of mercy, I will forgive their iniquity and remember their sins no more. We have redemption through his blood, even the forgiveness of sins. Remember, O Lord, these words unto thy servants, upon which thou hast caused us to hope. Grant us to partake of their blessedness whose transgressions are forgiven ; whose sins are covered ; to whom the Lord imputes not iniquity ; and in whose spirit there is no guile. Amen.

SIXTH.

Before departing from the table.

TRIUMPHANT king of glory ! Once dead, but now alive, sitting at the right hand of God ! I have appeared among thy followers on earth. May I be a member of the general assembly and church of the first born, whose names are written in heaven. May I walk as becomes an heir of glory, and a child of the resurrection. Let my conversation be with thee, and may I keep myself unspotted from the world. May I always hold in remembrance this day of the right hand of the most high, nor forget the pledge of my saviour's blood.

My saviour's love ! May it be health and recovery under all my infirmities ; safety and defence against all my enemies ; vigour and strength to all my holy purposes ; comfort and support under every affliction ; assistance and direction under all doubts and difficulties ; courage and constancy in every danger, in the time of sickness, and hour of death.

My saviour's love ! May it procure me pardon in this life ; mercy at the day of judgment ; and a crown of glory in the kingdom of heaven. Amen.

SEVENTH.

Evening prayer in the family.

FATHER Almighty ! We beseech thee to follow with thy blessing the religious instructions and devotional exercises of this day. Hear the prayers and accept the praises of thy people, and bless us with thy favour, who now bring our evening incense and sacrifice. We thank thee for all the teachings and consolations of the gospel, and particularly for the opportunities of worship, and means of christian improvement, with which we are favoured.

Not compelled, like many confessors of other times and countries, to assemble privately for fear of an enemy, we have this day enjoyed the privilege of worship in the courts of thy house, and united ourselves with the multitude that kept holy day. The lines have fallen to us in pleasant places. We thank thee, O thou giver of good gifts, for the price put into our hands to get wisdom ; for the opportunities we enjoy of inquiring after the old paths ; for every intimation of duty and excitement of piety ; for the sacred scriptures, so able to make us wise to eternal life ; for our powers of self examination, and pondering the path of our feet ; for every encouragement to look unto thee in pray-

er ; for all who have spoken unto us in the name of the Lord ; and for every example of faith, charity, and purity.

May it not be our condemnation, that when light hath come into the world and shone upon us, we have loved darkness rather than light. Having exceedingly great and precious promises, may we be drawn with these cords of love ; may we be cleansed from the pollutions which are in the world, and perfect holiness in thy fear. Put a new spirit within us, and may we live blameless and harmless in the world, as the children of God. Among men may our light shine. We would put on bowels of mercy and compassion, and forgive one another as God, in Christ our redeemer, hath forgiven us. Our race may we run with patience, and our course may we finish with joy.

And now, Lord, what wait we for ? Truly our hope is in thee. Deliver us from all our transgressions, and make us not the reproach of the foolish. We offer up our prayers for all christian churches, that the pastors may be holy and faithful ; that the members may walk in love. Clothe thy priests with salvation, so that thy saints may shout aloud for joy. Amen.

EIGHTH.

A private prayer in the evening.

FATHER of mercies, and God of love! Thou hast revealed unto me things, which were in old time hidden from prophets and righteous men. Thou hast made thy goodness to pass before me. In the solemn silence of this retirement, I bow before thee, imploring thine aid that I may walk circumspectly, honestly, worthy of the Lord, and according to the rules of thy holy word. May the commemoration of my crucified saviour influence all my thoughts, words, and actions. Let me do every thing in his name with gratitude, affection, and reverence towards him, and a desire of the advancement of his kingdom.

Thou hast vouchsafed me a heavenly master, guide, saviour, and a forerunner in the path of holiness and glory. Make me to follow the lamb, to abide in the vine, and to stand fast in the freedom wherewith thy son has made me free. Forbid it, gracious father, that I should ever make shipwreck of my faith, by not holding fast a good conscience. Let me not retain in any degree, that spirit which works in the children of disobedience, and, professing to know, by my works deny, thee. I trust and hope,

that I strive and not merely seek to enter in at the strait gate.

Forgive the many things thy pure eyes must have seen amiss in the services of the day past. May I go on rejoicing in the christian course. May I carry into life, and through life, the spirit of this day. Suffer me not to wander in the wilderness, nor ever lose sight of the heavenly Canaan. As for me and my house, we will serve the Lord. Assist me in ordering out a good conversation in the sight of my family. Grant me the satisfaction of knowing each one in this house to inquire, what he, *or she*, shall do to be saved, and resorting to Jesus, as doves to their windows. May they go to thine altar with acceptance.

O thou who hast given pastors and teachers for the edifying of the body of Christ ! Furnish all thy servants in the ministry unto every good work. Give success to the pastor in this society. May his ministry contribute to the increase of godliness. Heal any divisions which may be among us. Quicken and renew all who rest in the forms of religion without experiencing its power. May all professed believers be careful to maintain good works. Endue those in stations of authority with wisdom ; and by their influence and example, may they form the manners of the people to christian virtue. Comfort every sorrowful heart under the hardships of this

earthly pilgrimage. When their hearts or mine may fail, let it be our comfort, that we have an advocate with the father, even Jesus Christ the righteous, once the propitiation for our sins, but now reigning in glory. Amen.

NINTH.

The absent member.

I AM denied, this day, the privilege and happiness of communion with the saints, and receiving the sensible tokens of the saviour's love. But I do nevertheless join in heart and spirit with my fellow christians ; and with them render thanks to thee, almighty father, who sentest thy son to redeem and save lost men. I call to remembrance with gratitude the sufferings and death of the glorious saviour, and acknowledge my obligations to receive, obey, and imitate him, as my heavenly teacher and example, the only mediator, and my advocate with thee. I unite with the church in pleading the worth of the redeemer's sacrifice ; in relying on his blood for pardon ; and in imploring his aid for deliverance from the many corruptions of my heart and snares in the world. I devote myself to thee, and pray that I may never wilfully depart from thy law, or through infirmity fall into sins which

may bring reproach upon the name by which I am named. I join with the church in all their benevolent intercessions ; that help and comfort may be afforded, suitable to the necessities and sorrows of men ; that spiritual food may be provided for all who hunger after righteousness, and thirst for the living God.

When shall I come and appear before God ; and go with the multitude to his house, and join in their voice of praise to thee, who art the health of my countenance, and my God ? Blessed be thy name, that the private prayer of thy servants is not hid from thee ; for thou art present alike in the retired chamber, and in the publick assembly. All my desire is before thee. To thee I commit myself, through Jesus, my Lord.

TENTH.

The mother offering a child in baptism.

FATHER of mercies ! Thou hast upheld me by thy free spirit, restored unto me the joy of thy salvation, and caused me to see the travail of my soul and body. Thou hast saved thine unworthy handmaid in the sorrows and perils of childbearing. Let the blessings of the womb be holy to the Lord. I commend to thy mercy and goodness my tender infant. Preserve its limbs, and its health ; may it grow in stature, and

comfort me concerning my work. But above all things, I pray, and thou knowest the sincerity of my petition, that this child may be sanctified from its earliest years, and experience the nurture and admonition of the Lord.

In thankfulness to thee for all thy mercies I will carry this infant on my breast to the place that is called by thy name, offering unto thee the sacrifice of thanksgiving and prayer. All souls are thine. I present to thee, by the washing with pure water, this child, a living sacrifice. Fulfil that holy promise, which is made to us and our children. Pour out thy spirit and blessing upon my offspring. Teach us, the parents, to fulfil all our duties to our children. I fear the effects of fond indulgence and misguided affection. Wilt thou direct me to the most rational and profitable expressions of my warm love. Holy father ! Blessed Jesus ! Into the arms of saving love I commit my child. Happy Mary ! Surely blessed art thou among women. Happy children ! who were taken into their saviour's arms to receive the tokens of his powerful love. Afflicted Rachel ! weeping for her children, and would not be comforted, because they were not.

Almighty father of the generations of men ! Thou knowest our frame, and rememberest that we are but dust ; accept the mingled tears of humanity and devotion. Let innocence, truth, and piety adorn the growing years of my chil-

dren, and may children's children rise up, invoke thy name, and call thee blessed. May this child be a vessel of honour, sanctified, prepared unto every good work, and meet for the heavenly master's use. Amen.

ELEVENTH.

The citizen.

MOST high God, the possessor of heaven and earth, whose dominion is from generation to generation ! Hear my supplications in behalf of my country, and all ranks and conditions of men among us. Wilt thou graciously preside in the management of our publick concerns, and so direct all our magistrates that they may be a terrour to evil doers and a protection to them who do well. Succeed our national affairs, amidst all their various and doubtful aspects, and plead our cause with any who rise up against us. May other nations be disposed to respect our rights ; and we be led to maintain them with union and energy. Vouchsafe thy care and guidance to the president of the united states. May not the things which belong to the peace of the nation be ever hid from his eyes. Grant unto him a spirit of knowledge and discernment, and a zeal for the general welfare ; and may his administration be a publick blessing. May he exercise his

difficult office without unjust censure or unprincipled opposition from any. May he so rule and we so obey, as to become meet partakers of divine aid and salvation. Extend thy favourable influences to all branches of our government. May our lawgivers discern, at all times, the interest of their country, and pursue it with zeal and integrity. Assist those entrusted with the administration of justice to judge righteous judgment. Make all our executive officers peace, and our exactors righteousness. Bless all the societies which are established among us, whether for the advancement of the secular or religious interests of men. Succeed the labours of husbandmen and manufacturers. Extend the means of useful information. Give peace in our villages and towns in the commonwealth, and throughout the union. Wash us from our sins, and may that righteousness which exalts a nation spread and prevail. Let me ever be obedient to the laws, for conscience sake, and render unto all their dues. And grant that I may express my gratitude for civil privileges by diligently performing my civil duties, and leading a quiet and peaceable life in all godliness and honesty. Let the Lord be magnified, for he hath pleasure in the prosperity of his servants. Amen.

TWELFTH.

The christian.

I bow my knees unto thee, O God, the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named! May thy son dwell in my heart by *faith*. May this faith be unfeigned, purify me from sin, fill me with joy and peace, and be a sure unction to my soul in all dangers and afflictions. May I heartily believe the truth thou hast revealed, and hereby be kept unto salvation. Grant unto me such a *hope*, as answers to thy righteous promises, and shall not suffer me to be ashamed, but shall cause me to run with patience the race set before me. Vouchsafe unto my soul that most excellent gift of *charity*, the bond of perfectness, and the end of the commandment. May I so abound in love, as to possess an inward witness of having passed from death unto life. Direct me unto a charitable walking with all my brethren. Rule thou in my heart; direct my views and behaviour in regard to those, whose religious persuasions are different from mine own. Instruct me whom to receive and bid God speed, and suffer me not to partake in the errors and evil deeds of any. Let me be united in love to all those, whose hearts are right in

thy sight. Whatever is wanting in the church of which I am a member, may it be set in order. Let them be ashamed, who form any weapons against the truth. And may every plant in christendom, which thou hast not planted, be rooted up. My heart's desire and prayer to God for christian Israel is, that they may be saved, and that grace may be multiplied upon all who call Jesus master, and love him in sincerity. Grant understanding, fidelity, and zeal to all the messengers of gospel truth, and may they experience the power of that salvation which they preach to others. Direct and prosper the labours of every society instituted and conducted with a view to the reformation of manners and the propagation of the gospel. May the pious and charitable behold in their lifetime the fruits of their labours. Enlarge, O Lord, the tent of thy church ; lengthen its cords, and strengthen its stakes. O when shall the Jews, the branches broken off for their unbelief, be grafted into their own olive tree ! O when shall the fulness of the gentiles come in, and the uttermost parts of the earth be the possession and kingdom of our Lord and his Christ ! Amen.

THIRTEENTH.

The parish minister.

THOU hast, O Lord, in thy holy providence, set me in this place to water what was planted by my worthy fathers in the gospel ministry. I humbly trust that I covet no man's silver, gold, or apparel; but I greatly fear that I shall not be found faithful at the last day. Thou hast given unto me the ministry of reconciliation, and made me a steward of thy mysteries; but I have not faithfully taught and warned every man, and I fear that the souls of many will be required at my hand. O teach me what I shall teach, and let me speak as becomes the oracles of God. May such thoughts come into my mind, and such words into my mouth, that out of the abundance of both the hardened sinner may be softened, the relenting mourner be comforted, the weak and wavering be established, and the strong wax stronger in the Lord. Wilt thou bless my feeble labours, so that I may be a savour of life unto life in regard to some. Let not the lambs of my flock perish for want of the milk of the word, and may not the sheep wander for want of pasture. Thou hast favoured me with many advantages for becoming a good minister of Jesus Christ. [I have had no occa-

sion to entangle myself with the affairs of this life.] [I have been among this people without fear.] I have had the countenance and prayers of the wise and good ; but yet I have faintly done the work of an evangelist, and am far from having made full proof of my ministry. I pray for that satisfaction which results from more entirely approving myself the minister of God. Preserve me from preaching myself, or seeking the praise of men. Keep me from mortifying indiscretions, and exposing myself to blame ; from laying a stumbling-block before the blind ; from making sad the hearts of the righteous ; or strengthening the hands of the wicked. Let me habitually fear, lest by any means, when I have preached to others, I should myself be a castaway. Give me health of body, vigour of mind, engagedness of heart, peace in my family, and so much of the comforts of life as may be for thy glory. Give me the love of the young, the confidence of all men, the prayers of saints, and above all the light and the heat which proceeds from thee the giver of all good gifts. Amen.

FOURTEENTH.

Man.

O THOU, that hearest prayer ! Unto thee shall all flesh come. I adore thee as the father

of spirits, the father of the rain, and the father of all our mercies. I would not live without thee or against thy laws. Let me love and adore thee, who lovest righteousness and hatest iniquity. Thine unalienable name is Jehovah: may this name ever fill my mind with awful reverence and filial fear. Thy laws to man are justice and mercy, and the humble are thy peculiar care. Grant me disposition and strength to execute thy requirements; and as I have often failed in my duty, I beseech thee to cleanse my soul from the stains of transgression. I am undeserving; but I implore thy goodness to multiply upon me the delights of society, the fruits of knowledge, and the joys of conscious virtue. And when this corruptible body shall die, wilt thou receive my incorruptible soul into thy holy keeping and blissful presence.

Hear my prayer, O universal father, for all thy children. Whenever the sun rises and sets, may light and comfort be shed on the needy, the sorrowful, and the stranger. From the rich treasury of thy goodness, wilt thou satisfy the moral indigence of mankind. Take from deluded mortals the intoxicating cup of polluted pleasure, and may the sons of men learn to bless thee for what thou deniest, as well as what thou givest. Grant peace among the nations of the earth, and may its inhabitants learn righteous-

ness from thy judgments. May the education and laws of mankind be ameliorated ; thy holy truth be spread in every land ; and may the vanishing sons of men adore the greatness of thee who inhabitest eternity, and rejoice with praise to thy name, who art good unto all and whose tender mercies are over all thy works. My soul relies on thy help. I desire, above all things, the lights which come from thee. I pray, that I may know thee more, worship thee with purer incense, and obey thee more perfectly. Amen.

CONCLUSION.

Prayer of the author.

MAY it please God to give the reader of these devotional compositions a serious and praying heart. May some fruit arise from this effort to find out acceptable words ; words which may animate the devotion of the languid, direct the mental exercises of the ignorant, stimulate emotions of contrition and repentance, invigorate the labours of the benevolent, and increase the fervours of christian piety. To God who heareth prayer by Jesus Christ, the medium of all our spiritual blessings, who hath given to the sincere and humble boldness and access to the divine throne, be glory forever. Amen.

POSTSCRIPT.

It will be obvious to every reader of the above manual, that a multitude of circumstances, times, and characters are omitted. The assigned limits of the work rendered this unavoidable. The author will not conceal it, that he has an ambition to form a book of larger size, more copious, and systematical ; but he waits with anxiety to know the reception this may meet with, and will not vainly anticipate a degree of approbation, which he ought only diffidently to hope for.

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above manual, that a multitude of circumstances
times, and characters are omitted. The assigned
times of the work rendered the unavoidable.

CHRISTIAN MONITOR.

Christian Monitor is born a book of light and
peace, and systematic; but the reader will not
try to know the reason why this may not
and will not vainly expect of approbation
from which he ought only childishly to hope for.

PART II.

MEDITATIONS.

THEORY OF THE MEDITATIONS

THEORY OF THE MEDITATIONS

MEDITATIONS

PREFACE TO THE MEDITATIONS.

RELIGIOUS meditation is the devotional exercise of the mind and heart upon any subject associated either with the character, works, will, or purposes of God : It is conversing affectionately with spiritual objects with the desire and design of making them more familiar, and drawing from them new excitements, either to working or suffering obedience : It is an exercise of the inward man upon what is seen, felt, heard, or read ; less formal than that of prayer, not so purely intellectual as acts of reasoning : In fine, if we can comprehend the force of that asiatick figure, it is *eating the bread which wisdom has prepared, and drinking of the wine which she has mingled.*

Experience has evinced in all ages, that such meditation is promotive of a godly spirit ; that it refreshes under the languors of devotion ; that it renews the sense of moral obligation ; keeps the heart tender ; makes us fear to offend ; and in one word, that it recruits the activity of our religious obedience, and is indispensable, if we would tread “ the path of the just, which is as the shining light and shineth more and more unto the perfect day.”

It might suffice for some only to be directed as to the proper subject of meditation, and furnished with general rules for the profitable exercise of their own thoughts. Give them topicks, and their own meditations would be better for themselves and better in reality, than what we can furnish. But many other, particularly the young, the ignorant, the new convert, require something more than subjects and rules : They experience the eunuch's

want, and demand a Philip to guide them. We have endeavoured to assist such in the few following pages. Should they prove acceptable we shall then have to lament, that we were restricted within such narrow bounds.

The observing and intelligent reader will perceive no system nor uniformity in the following thoughts. The adoption of these required more room. Is it not desirable that every family should be furnished with a larger book, of 2 or 300 pages, comprising plain, short, *practical meditations*, on the nature, acts, and advantages of christian virtue ; on the evidence and authority of divine revelation ; on the holy examples and characters of sacred writ ; on the means of improvement ; on the words and actions of our saviour ; the dignity of his person ; the end of his mission ; the fruits that have accrued from his mediation ; his doctrines ; the necessity of believing them ; his precepts, and the sanctions of obedience ; his miracles, parables, &c. &c. ? The world indeed is full of books, and it is a sore evil ; but we would diminish the evil by reducing their contents within a narrower compass, selecting what may be most useful to animate and assist in religious exercises ; what may excite and revive evanescent ideas and sensations, and increase their power on the conduct and happiness of men.

And now, Lord, wilt thou plant thy truth in our inward parts, and make us to know wisdom in the hidden man. Our pleasure is in thy law, and we will think every day on the things which are lovely, pure, and honest. May our meditation of thee be ever sweet to us, and acceptable in thy sight. Whether we meditate in the house or by the way, in the night watches or in the day, on thy precepts or on thy works, in the multitude of our thoughts within us may thy comforts delight our souls !

MEDITATIONS.

FIRST.

Our father. Matt. vi. 9.

HERE is the whole gospel in one word. Our father in heaven loves us his children, and provides for our happiness, and directs by his providence the course of our education. The gospel contains the messages and warnings of his parental grace ; and they were sent by his well beloved son. But there are some who abuse the goodness of God, and, from the abounding of his grace, are encouraged to continue in sin. Others live without God, and others hate him ! Distressful impiety ! Children of disobedience, take warning ; consider that God is a lawgiver and judge as well as a father ; and if ye turn not at his reproof, and set at nought all his counsel, he will mock when your fear cometh ; you shall call, but he will not answer ; you will seek, but not find. The same tribunal which pronounces, Come ye blessed, will utter, Depart ye cursed. Full of prayers we beseech sinners to be reconciled to God, who waiteth to be gracious, but his spirit will not always strive with you. His goodness should lead us to repentance. Approach boldly the throne of his grace, that you may obtain both grace and help.

SECOND.

I am Alpha and Omega. Rev. ii. 8.

No rash conjectures are to be made concerning the nature of Christ, or unscriptural phrases used in describing his character. But have we read attentively, and with an understanding heart, what is revealed concerning the son of David and the son of God? I know him to be the author of my faith, and believe that he will also be the finisher. But God hath given him a name above every name, that every tongue should confess him Lord to the glory of God the father. Blessing, honour, glory, and power be unto him that sitteth upon the throne and *unto the lamb forever and ever*. This was never said to any prophet or apostle. Thou art my son! An appellation given to none of the angels. Alpha and Omega! He is the subject of prediction from the days of Adam to the close of the prophetick annals. He had a glory with the father before the world was. Had he this in real existence and possession, or by prospective appointment? Holy spirit of truth, help me to decide. (We will not decide or explain beyond our knowledge, and let not christians contend with too much zeal. The point has cost much bloodshed.) Alpha, and a glory with the Father before the world was! Such a character could not be employed in the

execution of any ordinary charge, but to do something particularly terminating in the glory of God and peace of man. It was meet that a star should direct to his cradle. Well might angels announce his birth.

Holy prophet, king, saviour! the world felt thy presence. The winds, the waves, the diseases, and vices of men obeyed thy word; and in that weighty moment, when thou didst lay aside the body of thy flesh, an eclipse, an earthquake, and the resurrection of many bodies of saints, announced the event. But it still remains for thee to be manifested the Omega; to sit on the throne of judgment, and to give every man according to his works; to change and fashion these bodies in the similitude of thine own; and when thou hast subdued all things, become thyself subject unto God, that he may be all in all.

Blessed saviour! Exalted prince! From the sacred well of thy word let me draw the water of eternal life. Every thing rests on thee, duties and motives, doctrines and their proof; at thy feet I will place myself for instruction; to Calvary will I repair for pardon. Thou art my victory over the world, and my flesh shall rest in hope of thy redeeming power. Amen.

 THIRD.

Never man spake like this man. John vii. 46.

IN the discourses of our saviour we find no great, swelling words, such as are learnt at courts and schools, but he spake plainly. He taught the things unseen by allusions to the things seen. He instructed affectionately, and demonstrated with his words how constantly he was touched by the feeling of human infirmities. He spake with miraculous power. The soldiers, sent to sieze him, as soon as they heard the words, I am he, went backward and fell to the ground. If proof and illustration were wanting in regard to his doctrines, they are supplied by his uniform practice. He could demand of friends, enemies, and strangers, Which of you convinceth me of sin? He was a sinless steward of holy truth. The gospel history explains the origin of all his excellency. He came from the bosom of the Father. He had the spirit without measure. In him dwelt all the fulness of the godhead.

 FOURTH.

How shall I do this great wickedness and sin against God? Gen. xxxix. 10.

WHAT tenderness of conscience, what religious sensibility, is expressed in these words!

Powerful enticement : but deprived of its whole influence by three words, *God seeth me*. With this thought the tremulous heart, like the needle to the pole, is turned speedily to the point of rectitude. The religious man is a sure law to himself. No infirmity of nature, strength of temptation, nor sophistry of reasoning, can seduce him to wilful disobedience. Joseph was born of God; he could not commit sin, for it was contrary to his spiritual nature. With constant jealousy let us watch ourselves, lest at any time God should not be in our thoughts, and so we displease and offend him by our deeds. When the intercourse of man with his maker is suspended, there is little security against the defilements of sin. Religion confers a fortitude and perseverance of mind which no adversary can prevailingly resist; the good man, from the good treasure of his heart, bringeth forth good things. "Walk before me: be thou perfect." Here is an epitome of practical religion. If we obey this one precept, we shall obey every other; no temptation can wound us. Walking in the presence of God we are in the sure road to perfection; we shall go from weakness to strength, and from strength to glory.

FIFTH.

The kingdom of heaven is like unto a grain of mustard seed....and like unto leaven. Matt. xiii. 31, 33.

How expansively has the christian faith been propagated ! That which was spoken first in the little province of Judea, was soon spread among the isles of the gentiles. The gospel sound speedily extended into the families of Shem, Ham, and Japhet ; yes, it spread joy in Europe, Asia, and Africa, and disciples from the east and west sat down with Abraham, Isaac, and Jacob in the kingdom of heaven. Since the primitive age, how many living thousands have reported the gospel narrative of grace, and how many more still, with their dying breath, have testified their belief of its truth ! Yet in the beginning it had no support from wealth or arms ; they were employed against the cause of christianity. Both learning and ignorance were enemies to the faith. Its interests have been often betrayed through the weakness of its real, and the treachery of its pretended, friends. Notwithstanding all these things the grain of mustard sprouted, vegetated, and has become a tree. Its leaves have been the healing of the nations. Many a wanderer has been sheltered under its branches. Millions have been indebted for nourishment and comfort to its fruit and its shade. The leaven

too of the gospel has expanded with joy many an aching heart. By a mysterious influence, and hidden operation, it has touched with peace and pleasure the chords distended with fear, sorrow, and despair. Come, declare your number, ye ignorant who have been enlightened by that wisdom, which came from above ; and your number, ye obstinate whose hearts have been softened and opened to receive the words of salvation ; and your number, ye sorrowful who have been comforted by the compassion of Jesus ; and your number, ye strangers whose feet have been washed in the laver of christian kindness ; and your number, ye illfated Africans who have been restored to freedom ! But stop, your stripes and your blood this moment call for vengeance on unchristian oppressors. When shall the old leaven of this cruelty and oppression be purged away ? Though slavery be not abolished, yet the condition of slaves is doubtless much ameliorated in many instances by the influence of christian principles.

Holy faith, once delivered to the saints ! let us dwell on thy power. Thine influence impregnates with mercy the warrior's heart, and he binds up the limbs he has mangled. Statesmen, who know little of thy history and less of thy principles, have been silent with veneration of thy power. Thy lessons to those on the throne have been justice and judgment. In the cottage

thou inspirest frugality and contentment. The travailing mother muses on thy promise of being saved in child bearing, and they who draw near the gates of death have rejoiced in the support of thy rod and staff.

Is not something of thee to be seen among all sects of christians? At St. Peter's, at St. Paul's, at the conventicles, are there not sincere believers? Holy spirit of christianity! let me not despise the smallest token of thy power, or lose one moment in gaining and dispersing thy blessed fruits. I am not ashamed of thee. Thou didst command the veneration of Locke, the ripest of human intelligences; by thee Watts knew the joys of heaven while he staid on earth. Thou didst waft, on the wings of hope, our fathers over the Atlantick, and invigorate their watchful labours by sea and land. The Huron pants for the streams of thy grace, and the world is thirsty for thy living waters.

SIXTH.

But I say unto you love your enemies. Matt. v. 44.

LET us examine ourselves on this head. An enemy has stained our reputation; has hindered our acquisition of honour; has defrauded us of our right; he insults us under depression, and the world ignorantly countenance all these

injuries. But we say we are above revenge, and despise so wicked an adversary. *This is not to love him.* He has confessed his error; we have forgiven him, and are fully reconciled; but we wish not to see him, or to have any intercourse with him. *Then we do not love him.* But we have so far conquered our aversion, that we are willing to live on good terms and be civil to him, though he cannot reasonably expect many acts of friendship. *This is not to love him.* Our hearts are still estranged. The enemy is forgiven, but not loved and treated as a brother. Rough appearances are smoothed away, but the inward rancour is not removed. Let us enter the closet and pray. "Almighty God! I beseech thee to heal the wounds which a proud sensibility has made in my heart. Enable me to forget the momentary injuries done me by a brother. Pardon the crimes of my whole life; forgive the numerous trespasses which I have trespassed against thee. Mine enemy is sick, wilt thou heal him; his children are profligate, wilt thou reclaim them; he threatens me with new injuries, take from him his hostile purposes, and forgive him, for he knows not what he is doing. My pride has magnified his injuries, accept the sacrifice I now make of all my resentments. Perfect me in obedience to the precepts and in conformity to the example of Jesus Christ.

I am reviled, keep me from reviling again ; I suffer, preserve me from threatening ; unto thee who judgest righteously I commit myself. Amen."

SEVENTH.

Gather up the fragments that nothing be lost. John vi. 12.

BLESSED Jesus ! how well do thy miracles comport with thy character, and illustrate thy mercy. The eyes of the hungry wait on thee, and thou givest them meat in due season ; thou stretchest forth the hand of thy power, the bread multiplies, the five loaves and two fishes become plenteousness. The multitude sit down at thy command, and there is sufficient for every one. A miracle : it excites our astonishment, and even exceeds the belief of some. But a like miracle is wrought every year. The grain we sow is multiplied ; the bread is multiplied in the hands of the disciples who distributed it. The same omnipotence does both.

But we read, *Gather up the fragments, that nothing be lost.* What need of this, when it is so easy to make loaves ? I do not know. But this page in the gospel well agrees with the book of nature : for, amidst all the "profusions of divine bounty, God hath so constituted the world that there should be no waste, and there is none. He weighed the dust and measured the water,

when the world was made ; so much of each. The same quantity still remains. The decayed leaves nourish the tree, from which they fell. Something gathers up all fragments, and it is the voice of him who made the world, Let nothing be lost."

Husbands and housewives, be frugal. Let not the accusation, that you have wasted his goods, be preferred to the great husbandman in heaven. Nothing will contribute more to ease in living, than frugality. A second only may be required to pick up a corn, but a minute perhaps to raise one. With economy we may keep out of debt, live in plenty, entertain strangers, have our children clean and warm, and something left to give a poor, sick neighbour. Though we labour six days with ever so much diligence, yet wastefulness will leave us nothing to eat on the seventh. Wastefulness is like the horseleech, crying, Give, give ; but is never satisfied, nor says, It is enough.

Reason, religion, self interest, all say, Gather up the fragments. Be frugal of bread ; of money ; of time ; of strength ; of every thing ; and particularly economize with *reason*, nor waste the powers of the mind in trifling contests, but reserve their best exertions to defend the truth, and especially that all-comprehensive truth, He that is wise is wise, for himself.

EIGHTH.

*If ye love them who love you, what reward have ye ?
do not even the publicans the same ?* Matt. v. 46.

NATURAL virtues are not to be confounded with christian graces. The latter embrace more objects, proceed from more exalted motives, and are more certain and durable in the exercise. Politeness in manners, justice in dealings, compassion to the distressed, gratitude to benefactors, and parental and filial affection, may exist, without any religion. These indeed are virtues deservedly praised in the north and south, the east and west, and no one can be a christian without them. But they are not of themselves the sure tests of a christian. Publicans love those who love them. Nature invites to compassion and gratitude. Self interest requires justice. Christianity is more extensive in its principles ; it embraces new objects, excites new fervours, and directs our aims to new ends. Natural benevolence entwines around the heart a father, a brother, a benefactor, the sorrowful, the indigent. But christian benevolence creates a bond of union between the holy and virtuous ; it demands the suppression even of natural feelings towards an enemy ; it embraces man with all his interests, temporal, spiritual, and eternal. Am I a christian, or only a decent publican ?

NINTH.

Speak not evil one of another, brethren. Jam. iv. 11.

No vice receives more countenance in society than evil speaking ; and yet no vice is more frequently checked by the genuine principles of christian goodness. If I am *humble*, I shall open my eyes to my own, and not my neighbour's defect. If I am *charitable*, I shall hardly believe, much less utter, what I wish not true. If I am *just*, I shall do to others what I would they should do to me, i.e. Be silent, when they cannot commend. If we cannot save a man from infamy, O let us not assist in overwhelming him with disgrace. Perhaps he has repented of his sin. Shall I proclaim the disgrace of one, whom God has forgiven ? Let us remember a backsliding neighbour in our secret prayers to God, but forget him in the presence of men. That tongue which blesses the father, and confesses Christ, ought never to utter an evil report. A brother, a sister, has fallen. A holy example will sooner reclaim, than bitter censure. Beside, if we shew no mercy, how shall we approach with the least confidence the throne of grace, and pray God to cover our transgressions ? Wherefore, lay aside all evil speakings. Judge not, that ye be not judged.

TENTH.

Entreat....the younger [women] as sisters, with all purity. 1 Tim. v. 2.

HAVE we any unchaste desires towards sisters? No. We ought not to have any towards our female acquaintances and companions, but treat them with respect and affection. This behaviour indicates a cultivated mind, real humanity, a christian spirit, moral discernment, and delicacy.

...*As sisters.* We are friendly towards sisters, affectionate, and attentive. The female sex are intitled to a similar regard, and may justly demand a similar conversation. I am a young man. I will be the generous friend of every young woman with whom I have intercourse; take an interest in her pleasures and pains; and adopt my behaviour to her condition in life and mode of education. I will love her, and be desirous of her improvement and welfare. I will exercise the benevolent affections, and perform every needed act of kindness; but heaven grant, that it may be with all purity; that every sister may witness and applaud my chaste conversation, coupled with respect; that no evil thoughts may proceed out of my heart; that I may never defile the temple of God. Let me ever esteem it the highest honour of character to protect female virtue; to suggest no temptation which may en-

danger female innocence ; to extinguish every incentive to vice. Let no corrupt communication proceed from my mouth. May God preserve me, soul and body, undefiled, and cleanse me from all filthiness of flesh and spirit !

ELEVENTH.

Blessed art thou among women. Luke i. 42.

It is said of some christians, that they pray to the virgin Mary. This in them is an error. She was no more than a human being. The angel not with prayer but salutation said, Hail, highly favoured, the Lord is with thee : blessed art thou among women. And when she was troubled, he said, Fear not, Mary. The church of Rome has made a perverse use of scripture characters, particularly that of Mary ; but have not protestants been too sparing in their notices of her worth ? She is seldom mentioned in our religious discourses. But, though not to be deified, is she not to be honoured, as an example of female excellence ? Is not the generation blind and without moral taste, which does not call thee blessed ? To her belongs the unexampled honour of bearing a son, whose name was Jesus, and who sits on the throne of his father David.

From the delightful history of Mary we will select the circumstance of her going to Jerusalem,

on the day appointed in the law, to do as was written therein ; to present her child to the Lord, as became the mother of him who should afterward fulfil all righteousness. But what was the offering she brought ? A lamb ? No ; she was not able. What was the offering ? Obedience, praise, and a pair of turtle doves. She was poor, and could not afford a lamb for a burnt offering. But God accepts the smallest offerings of the humble and thankful ; the widow's mite is highly acceptable to him. A pair of turtle doves ! The offering, though not costly, well became the innocence of the offerer, and the spotless purity of him on whom the spirit descended like a dove.

Ye mothers, who experience the mercy of heaven in the hour of pain and danger, consider the gratitude and devotion of Mary ; invoke the blessing of God and of Christ on your infant children. Humility, chastity, and devotion will never fail to recommend your petitions. Which of the outward gifts of divine providence do you esteem the best ? Children. Then devote them to the giver with thanksgiving and prayer.